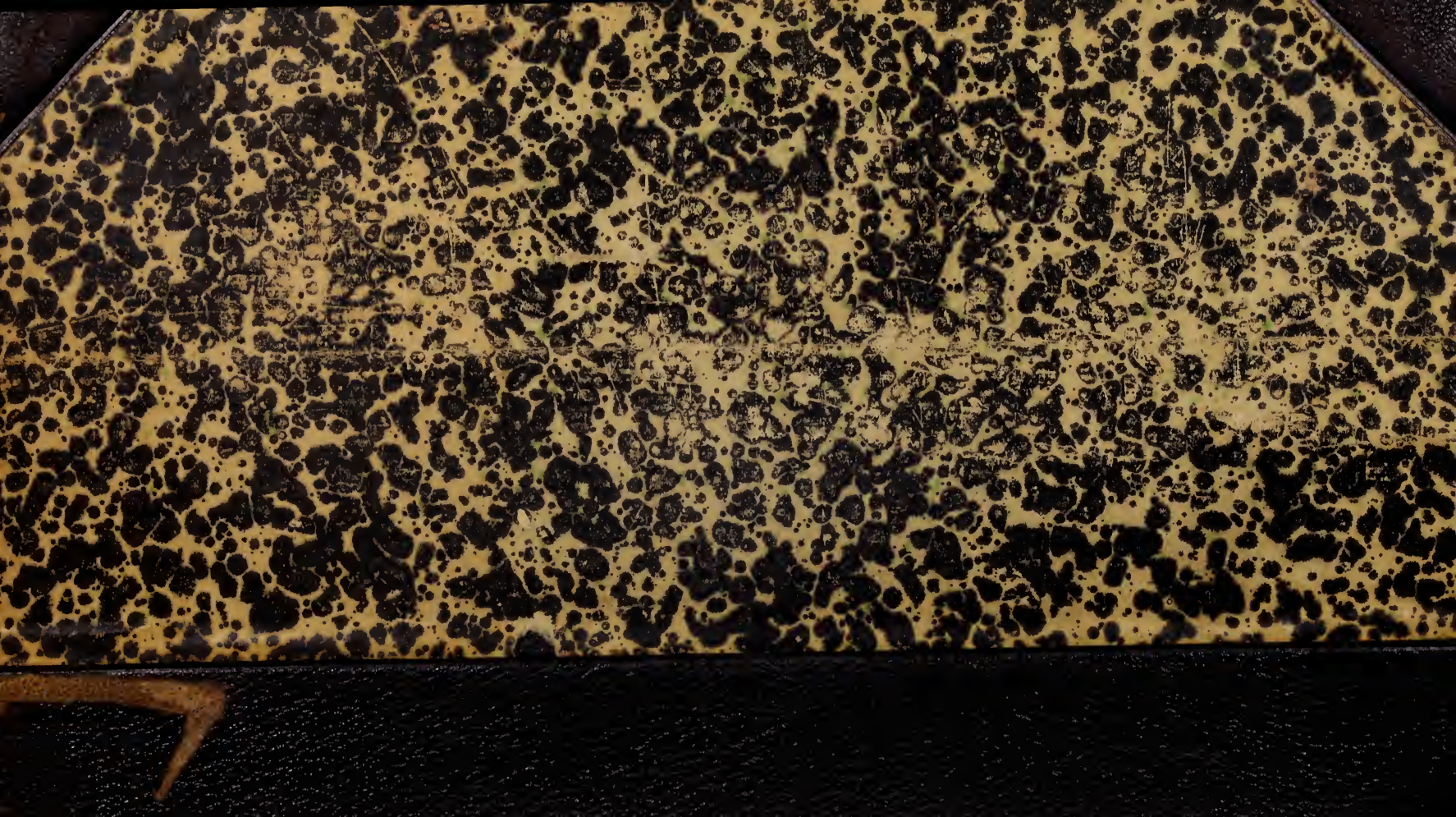

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THE

MISSIONARY REVIEW OF THE WORLD.

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I.—LITERATURE OF MISSIONS.

A RETROSPECT OF THE WORLD'S CONFERENCE.

[EDITORIAL.—A. T. P.]

THAT grand gathering in Exeter Hall, London, in June, 1888, has in many, perhaps in most respects, had no rival, not to say superior, in all church history. This we have affirmed previously, repeatedly, emphatically; and after the lapse of a year, we see no reason to modify this judgment.

Nevertheless, as we calmly pass in review the proceedings of those ten days, we seem to see, more and more clearly, a few marked errors in the conception and execution of that great plan, and in the management of that great conference, which were avoidable; or to say the least might be avoided whenever another similar gathering shall be held. This we say in no spirit of carping criticism. The more we see of a fastidious and fault-finding temper, the more we are impressed that the hypercritical and the hypocritical spirit are very closely allied. That conference was an alabaster flask of ointment compounded of precious and fragrant materials by a divine apothecary; and there were in it no dead flies to send forth an ungrateful savor. But it would have been strange indeed had there been no infelicitous features, no lack of forecast and discrimination, no mistakes in methods, which prevented the conference from reaching its highest and widest results for good. To some of these we shall now advert.

I. One conspicuous mistake was made in the *selection of chairmen.* The policy of the committee was to change, at every session, the presiding officer. The desire was to have some distinguished clergyman or layman take the chair at each new assembly, and to divide up these honors so as to distribute them over as wide a representation as possible. Some of these chairmen were not only men of mark, but of marked capacity and ability for the place. Others were as conspicuously unfit. We all know how much depends on the selection of a presiding officer. He not only guides but often inspires the entire meeting. His tact, promptness, decision, suggestion, are the very hinges upon which turn the success or failure of the court or conference whose presiding chair he fills. A moderator of an association, presbytery or other ecclesiastical assembly may facilitate business, suppress

disorder, disentangle the perplexities of confused and contradictory motions, and stimulate fraternal harmony and prayerful unity; or, on the other hand, may positively hinder, embarrass, obstruct, the whole proceedings. Sometimes even the voice and enunciation of a chairman, his manner, glance, attitude, may have upon the body of which he is the temporary head an unconscious influence. We have seen a whole throng of ecclesiastics run wild in debate, because, at a crisis, the chairman was flushed and embarrassed and undetermined, and waited a moment too long before decided action. So important have church courts found this matter to be, that the suggestion has more than once been made that a permanent moderator should be selected to guide their deliberations.

At this great conference one was occasionally placed in the chair who, whatever his personal character, had really no fitness for a presiding officer. Timid, hesitating, flustered, stammering, without even volume of voice or distinctness of utterance sufficient to be heard; unacquainted with even the simplest rudimental principles of parliamentary law, such men ought not to be put into a place where they can neither do themselves credit nor help anybody else. For such positions men should be chosen not for some conspicuous service rendered to church or state, to science or art, to letters or to humanity, but preeminently because they are fitted to guide a deliberative body or a popular assembly. A very distinguished man was not long since nominated for such a position in this country; but, before the vote had been taken, his awkwardness, dullness of hearing, slowness of comprehension, made evident into what a "sea of troubles" he would have plunged the assembly had he been raised to the chair. As it was, a much younger man, comparatively unknown, was made moderator, and showed no common aptitude for the place. The time has fully come when, in great deliberative bodies, the chair is no longer to be a high seat of honor to which to exalt some popular favorite or idol as a mere figurehead, but a throne of power for which the first and last and indispensable requisite shall be competency to preside and control.

II. Some serious mistakes at the conference were made by the *speakers themselves.* As not every man is fit to preside, so not every man is fit to make an address or prepare a paper for such an assembly. The more we hear of public speakers, the more we are satisfied that in the vast majority of cases, *apologies* are themselves without apology. Time is too valuable to be consumed in useless explanations, tame self-depreciation and false humility. If the apology be true, the speaker has no right to be making the address; if untrue, he has no right to be making the apology. Yet a man will rise before a magnificent audience of intelligent and cultivated people; and, where every moment is golden, coolly state that he has "had no time to prepare," or feels "incompetent to speak on the theme" assigned him, or in one of a thousand

ways excuse himself for what he is about to say or read ; when, if what he states be true, he ought, by every law of good sense and ethical propriety, to sit down and leave the more room for somebody who *is* prepared. Every speaker should make the very best preparation possible, and then plunge *in medias res,* from his opening sentence giving his hearer something that has cost thought and is worth thought. We remember to have heard a man of no little distinction rise to address a large assembly on a great occasion ; and, though appointed to the duty months previous, calmly inform his auditors that he "had made no preparation save that which he had made on his way to the meeting," in a ten minutes' ride on a tram-car ! If true, that was an insult to the assembly : and unfortunately his speech proved that it was only too true.

A grievous blunder it is to *bring in irrelevant matter,* especially where brevity, condensation and concentration are essential. There is an impassable gulf between having to say something and having something to say. Those who easily took hold and firmly kept hold of those great audiences were invariably those who spoke, keeping most closely and clearly to the subject. The more direct the track, straight to the heart of the theme—*recte viam secare*—and the more vigorous the handling of it, the closer and more absorbed the attention. It was observable that matter, interesting in itself but foreign to the discussion, was ruled out by an impatient or listless audience, if not by a watchful and impartial moderator. Some of the papers were simply specimens of riding hobbies. Some writer, who had been studying a topic, or making a book, would take opportunity to inflict on his helpless hearers a treatise, having only a nominal connection with his theme, and sometimes so foreign to it as to appear such to the most casual and careless observer. Sydney Smith saidthat "in preaching, the crime against the Holy ghost is *dullness.*" It is very nearly an unpardonable offense to intrude and obtrude before such a body as that which met in Exeter Hall any address or paper which has not been carefully prepared on the subject under discussion, or which lacks the pith of sensible suggestion or the point of fitness and applicability. Speakers should be chosen, competent to treat these great themes, and conscientious enough to take pains in preparing ; and only such should be heard.

Even in the voluntary remarks that followed the papers there was no real reason why a law of judicious selection should not have been followed. Cards were sent to the secretary indicating a desire to be heard, and the parties were called upon in the order of application. The consequence was that not infrequently the most forward rather than the best furnished speakers engrossed the priceless moments of that great gathering. That a man wishes to be heard is not always a sign that others wish to hear him. To the happy conduct of such

assemblies a certain amount of "natural selection" and "survival of the fittest" is essential. Every public gathering draws moths about it, which do little more than fly into the flame, singeing their own wings and obscuring the light.

To flaunt one's denominationalism in such a conference is a most grievous mistake. Yet a few—a very few—were guilty of what was so out of taste and out of tune with the whole key of that ecumenical council. For once from every quarter and every denomination came the champions of missions. In such a presence, it behooved us all to forget our tribal standards as we rallied around the Ark of God. Yet some felt it needful to let the rest know that for them to appear in such a promiscuous gathering was an unusual condescension; that it must not be construed into any abandonment of the peculiar tenets of their "church," or even as an admission of the comparative unimportance of such tenets, as non-essentials. A few such protests and sectarian professions were heard, but they were the only inharmonious notes in a general, beautiful, orchestral harmony.

We ought all to rise above such a level. Why should a Presbyterian in an assembly of the church catholic insist that he abates not a jot of his belief in the "parity of the clergy" and the "divine right of the presbytery"! Or a Baptist announce his undiminished confidence "in believers' baptism" and that too only by "immersion"! Or an Episcopalian declare that he must not be understood to admit the validity of "non-episcopal ordination," or as conceding that the barriers separating "the church" from the rest of the body of believers are to be easily stepped over! If there be any magnanimity in fellowship with those who differ with us, such great-mindedness is always unconscious, for in nobility, as in humility, self-consciousness is destructive of the very grace itself.

III. Another mistake made at the great conference was undue *multiplicity of meetings.* Ten days were assigned to the sessions; and not only were those days, with rare exceptions, crowded with almost continuous meetings, from 9. A. M. to 10 P. M., but there were generally three or four simultaneous gatherings; and to make matters worse, at these different gatherings, at the same hours, different themes were discussed, making impossible attendance at all, and therefore compelling members to choose what they could best afford to miss, though the choice was often no easy one to make. Two marked consequences were observable. First, there was more or less confusion. Persons would go into one meeting and then, from a strong desire to hear some speaker or some discussion in another section meeting at the same hour, would go from one to another creating inevitable disturbance. Frequent changes of this sort were quite unavoidable and often a very serious hinderance to enjoyment, profit and even good order. Secondly, there resulted, as a consequence of these multiplied

and divided meetings, the loss of all unity of impression, and of that peculiar *cumulativeness* of impression, which is even more desirable than such unity. To have had fewer meetings, and to have arranged them so that essentially the same body of auditors might have attended them all, so far as they chose, would have served to secure from beginning to close a continuous, growing, climacteric interest. But, as it was, the conference was cut up into several minor conferences, which, for all unity or continuity, might almost as well have met in different halls or even cities. It was very noticeable that, so far as unity and continuity of assembly were conserved, the richest results were realized. The interest and enthusiasm touched floodmark only in those large evening assemblies where, without the diversion or distraction of having rival meetings at the same hour, essentially the same audience met from night to night, and felt the power of every new accretion of argument and appeal. In our judgment, it had been better either to have appropriated more days to the discussions, or else to have attempted to cover less ground, rather than to have split up the body into so many parts. Section may sometimes be vivisection. Those who attended the Evangelical Alliance meetings at Washington, D. C., the year before, will remember how by continuous sessions in the same assembly chamber, the very ends, sacrificed at Exeter Hall, were admirably served and conserved.

IV. It was, we think, a mistake for the committee of the conference to *hamper themselves and the body with needless restrictive rules.* Laws are the servants, not the masters, of intelligent bodies; otherwise they turn human beings into mere automata. Even Sabbatic regulations, however strict, are "made for man," not man for rules and regulations. The human mind is too great and grand for any parliamentary matrix, and all regulations, not based upon immovable essential moral principles, must be elastic and flexible.

For instance it was determined in advance by the committee that *no resolutions* should be introduced into the conference. The restriction was well meant. To have put up no such barrier would have left open door for every religious "tramp" or "crank" to find his way into the field of discussion and inflict on helpless ears his resolutions upon his favorite topic. But that such a body should meet as never met before, and never may again, and not be free to act in such ways as to make its power felt and its effects lasting, was to resort to the strait-jacket. The committee themselves felt the awkward constraint of their own restrictions. When the giant evils of rum in Africa, opium in China, and licensed vice in India called for vigorous remonstrance, they felt the need of a series of resolutions, ably advocated, and adopted by the conference. But there was that *rule* against resolutions! To "save their constitution" they held the great public meeting for protest, on the night after the conference closed; but, as

they wanted it embraced within the proceedings of the conference, they stretched the conference beyond it; and it fell to the writer, on that occasion, to review the lessons of those ten days at the close of that "additional meeting" for the passage of the resolutions!

Would it not have been better to avoid this paradox by not adopting in advance rules so stringent? To have determined that only such resolutions should be submitted to the body as had been previously approved by the committee would have shut the door against all intruders without locking it so effectually against the committee themselves as to compel them to climb up some other way.

V. It was, we think, a mistake that no attention was given by the conference to the great *uprising of young men in our colleges and seminaries.* The last five years have witnessed a sort of crusade of missions in which the main movers, the leaders, have been students. As we write, word comes to us that over 3,000 in our own country alone have signified a willingness to enter the foreign field when their course of preparatory study is completed. Making all proper deductions for mere evanescent sentiment or transient enthusiasm; discounting liberally for all hasty action under the influence of strong and pressing appeals; not unmindful of the fact that time is a great sifter of even honest purposes, and that hundreds of such pledges will be blown away like chaff before the wind when the crisis of final decision comes; with all reasonable reduction, we have still left one of the most significant movements of modern times. When such men as Stanley Smith, and C. T. Studd, and Arthur Polhill-Turner in England, and John N. Forman, and Robert P. Wilder, and Mr. Goforth, and J. H. McVicar in America, lead on a great uprising of students, and thousands respond, "Here am I! send me," there is some force at work that is more than human. Our sons and our daughters are beginning to prophesy. It looks very like the coming of a last great Pentecost of missions. Some notice should have been taken of so stupendous a development. If such a mighty current needs nothing more, it needs proper restraint; it needs to be banked up and turned into a true channel, and kept from spreading into a mere shallow, superficial freshet, where breadth of surface is mistaken for depth of stream, and energy of action is ultimately displaced by mere stagnation. A new spirit of missionary consideration and consecration is abroad in the universities of England and America. Age must counsel youth; experience must temper enthusiasm. Ardor and fervor must not be dampened and quenched, nor left to burn fiercely and burn out, but must be moderated and controlled. We hoped to the last that the conference would have given a careful and prayerful consideration to what we cannot but regard as one of the signs of the times which it behooves sagacious disciples to discern, and thereby read the present and forecast the future.

VI. It seemed to many delegates a very serious mistake that no

provision was made for *permanent and closer bonds of fellowship in missionary work.* During ten days of constant contact there had been no break of harmony, no really discordant note. It was a foretaste of heaven, the days of heaven upon earth. To part was inevitable, for duty called in different directions, and "tabernacles," even upon Tabor, are not to be expected. But there were certain bonds of comity and unity, of counsel and co-operation, which might have been perpetuated, and thus have given also a certain perpetuity to the conference itself.

After the lapse of a twelvemonth we do not see any good reason why a permanent Standing Committee might not have been created by that conference, that should have been thoroughly representative in character, and to whom might be referred many matters needing careful consideration from time to time. We would not have such committee legislative and authoritative, but simply advisory and representative, and in three directions principally they might have rendered efficient service :

1. In keeping up a certain living contact and practical fellowship between denominations of evangelical believers.

2. In adjusting matters of difficulty, preventing misunderstanding and collision, and promoting a true comity.

3. In providing for the proper division of labor and forces, so as to insure the impartial occupation of all mission fields.

There were many reasons why the blessed and delightful fellowship of that fortnight should be, as far as possible, made permanent. No name but that of Christ had been named ; contact not only served as an expression and manifestation of charity, but as a means of developing it. To have such contact broken and lost was more than a calamity—a disaster. Contact could not be maintained at every point, but it could have been at certain points like links in a chain, and such a committee would have served as such links. All questions involving the delicate matters of mutual comity, or the practical co-operation of disciples on mission fields, such an advisory board could settle in behalf of all the churches. Without claiming authority, their advice would become authority.

In reference to the occupation of the whole field, such a committee could at least wield great influence in three directions :

First, Where any local field is now fairly *preoccupied,* those who are working in it could be left unmolested. The valley of the Nile might be left for the most part to the United Presbyterians ; Turkey to the American Board ; Syria and Siam to the Presbyterians of America ; Burmah to the Baptists ; the Lake Districts of Eastern Equatorial Africa, the various islands of Polynesia, the openings in papal lands, to the various bodies already successfully at work—until help is needed and may be spared from more needy "regions beyond."

Secondly, Fields already open but wholly unoccupied, whose vastness is overwhelming and demands careful division of labor, might by such committee be apportioned to various Christian denominations.

And thirdly, Fields not yet fully opened but about to become accessible, could be watched and preparations made for their speedy occupation when the full time has come; as for instance Korea, Thibet, etc.

We have already in these pages adverted to this subject, and, after much thought, feel constrained to press even now the appointment by the various evangelical denominations of some sort of Advisory Board who, by correspondence and as far as may be by personal conference, may act for the whole church of Christ. Such men as the Earl of Aberdeen, Sir John Kennaway, Dr. Wardlaw Thompson, Eugene Stock, Esq., Rev. A. C. Thompson, D.D., Rev. F. F. Ellinwood, D.D., Rev. Hudson Taylor, Rev. A. J. Gordon, D.D., Rev. W. M. Taylor, D.D., Bishop W. X. Ninde, D.D., James Mathieson, Esq., Rev. J. Murray Mitchell, LL.D., Rev. W. S. Swanson, Principal McVicar, Rev. Phillips Brooks, Bishop Potter, Bishop Huntington—who would hesitate to follow the counsel of such men in matters pertaining to the great world-wide field of missions!

VII. There were mistakes of a minor character which pertain to all things human. This *limiting of speakers* to "five minutes" is one of the absurdities of modern impatience and "fastness." A man who, like Dr. Cairns, carries big brains under his hat and a big heart in his breast, takes proportionately long to get "under weigh." It was more than offensive to hear some really great and wise man rung down by the inexorable bell, when he had just laid the basis of his remarks and was just prepared to give us the results of wise and deliberate thinking; while some smart but shallow speaker, who mistook "audibility and volubility" for logic and eloquence, rattled through five minutes and "finished" without saying anything. It was painful to see that the modesty of some men of merit kept them back because their very aversion to the bell and the five-minute rule increased their embarrassment, while the assurance of others emboldened them to "occupy the time" without any real suggestions to offer. It was very strange to us to hear *such* an audience actually arrest with mock applause certain men of whom they tired or who overran their proper limits; or to observe evidences of manifest favoritism on the part not only of auditors but of presiding officers and committee men.

But these were the spots on the sun—the insignificant blemishes on a fair face that was on the whole beautiful and even radiant. He would be very critical and run his criticism into captiousness who would turn a telescopic or microscopic eye upon such defects. Here was a grand gathering of missionaries and missionary workers and supporters brought face to face and eye to eye from the earth's ends.

Here were men competent to speak from actual experience and observation of all phases and perplexities of the work, in every sphere. Here were laborers who spoke with the authority that belongs only to an actual toiler; they were not theorizers lazily sitting on cushions and dreaming about missions, but faithful workers who had borne the burden and heat of the day, and some of whom had already reached reaping time and borne also the sheaves to the garner. The facts, sometimes poured upon the assembly in one address, came like a deluge for volume and like a torrent for force and momentum. The sight of some men and women, whose names are already immortal for their service to missions, repaid us for a trans-oceanic journey. Even R. N. Cust, Esq., whose keen scalpel mercilessly cut with incisive blade into the faults of the conferenoe, wrote with discriminating and eloquent pen, such as he knows how to use, in appreciation of all that was best in those days of fellowship. With impartial judgment he condemned what he disapproved, and praised as loudly the manifest solidarity of the churches, the disappearance of offensive denominationalism, the grand federation of the greatest benefactors of mankind, speaking every language, but using one dialect of faith; and the forming or renewing of precious ties of friendship.

We think it too soon to forecast the ultimate results of such a conference. Perhaps it is true that no original idea was struck out, and no novel information or even important practical suggestion elicited. It is possible to be too near as well as too far off, to see clearly and form just conceptions. Too near a view limits our prospect; too distant a view dims it. But if that ten days does not inspire new devotion to missions; if those two imperial volumes, which constitute the greatest encyclopedia of missions extant, do not feed with the fuel of facts the kindling interest in the world field; and if the body of disciples there gathered do not feel a closer and more vital bond with all true workers in that wide field, we shall be greatly mistaken. We earnestly hope that within a few years another like conference may assemble. The year 1892, which marks the full completion of the century since William Carey formed that first Baptist Society in Kettering, suggests the natural time for the next World Conference. And what stupendous changes may take place before that year has opened no human being is sagacious enough to forecast. If, years ago, Dr. Duff could say that, to which ever point of the horizon we look, signs of changes greater than the world has ever seen confront us, it is far more emphatically true to-day. What a century was once required to accomplish a year now works out; and so every hour becomes a hinge and pivot of history and destiny. Let us, like Erskine, call God to witness that we are "doing our best to bring on a definite issue between Christ and His adversaries." The thicker and hotter the battle, the quicker the rout of the foe. The whole world

is the field, the whole church is the force ; let us bring the field and the force into actual contact, from the rising to the setting sun, and from pole to pole, while we humbly remember that the only true *force* in missions is the FIRE FROM ABOVE !

THE OUTLOOK IN JAPAN.

BY REV. GEORGE WM. KNOX, D.D., TOKIO.

THE statistics of missions and missionary work for 1888 are instructive. The growth of the Japanese churches continues. There are 5,785 more Christians than at the close of 1887, the total being 25,514; 1,970 children are included in this total. Ten years ago there were not 2,500 Christians in Japan. In another decade these tens of thousands should be hundreds of thousands. Another tenfold increase is not too great for faith.

The increase is as great in other things. These Christians gave last year yen 64,454.70 for church and missionary purposes. Comparing Japanese poverty with American wealth it is as though 25,000 Christians in the United States, including women and children, were to give $600,000, a standard that no denomination has yet reached, though certain favored localities exceed it. In the Itchi and Kumiai churches, Presbyterian and Congregational, the standard is still higher. The 15,800 Christians, including children, in these two bodies gave yen 51,000, an average of three yen and twenty-three sen per member. That is as if Presbyterians and Congregationalists in the United States were to give more than $30 each a year for religious purposes. Certainly Christianity in Japan is not eleemosynary.

The Japanese ministers are 142, 40 more than a year ago. These men are sometimes put down in mission reports as assistants of the foreign missionaries. In Japan such statements are most misleading. The fact is the missionaries are the advisers of the Japanese ministers. I am most intimately acquainted with the polity of the Presbyterian (with the Reformed) and the Congregational missions. The missionaries are already the advisers and friends or at most co-laborers with the Japanese ministers. The latter and not the former are foremost in the most important work. Ten converts are led to Christ by them to one brought into the church by the direct agency of foreigners. And in councils, committees, synods, and boards the Japanese are in the lead. The actual state of things would surprise men who have been accustomed to regard foreign missionaries as the main factors in the preaching of the gospel. Some of the largest and most successful churches have had little or no foreign assistance. Were every foreign missionary and every dollar of foreign money withdrawn at once the church would still advance and still seek to preach the gospel to all Japan.

I am not undervaluing missionary work, but am seeking to state its

true value. The church succeeds in Japan because it is led by earnest, educated Christian Japanese of the right kind. But hardly one of these men has achieved great success who does not bear the impress of some foreign missionary. The influence has been direct and permanent, and the missionary thus works through the Japanese far more effectively than he could possibly work himself. Christ's method must be the missionary's. If the foreigner can spiritually quicken twelve men who will be his apostles he has achieved a grand success. Then the wide results garnered by these men will be his crown and rejoicing. Every mission report in Japan repeats and emphasizes this lesson, though sometimes by contrast.

There are lessons for Boards in the United States in such facts. The foreign missionary must be able to do this thing. If he cannot personally lead men to a high standard of personal consecration to Christ, if he cannot prepare them for successful war, he is relatively a failure. Japanese ministers can preach more effectively than he. Japanese teachers can almost rival his best efforts in the class room. They are fully ready for all the routine of work. If, then, he cannot supply high spiritual and intellectual stimulus ; if by word and life he cannot raise these men to higher grades of life, he is a failure. At present it is vain to send missionaries to Japan who are not exceptional men. The church is at last ready to send many men, and now the higher test comes at once. The church must send its best. Quality and not quantity must be the ambition ; or, better still, the best quality in large quantity. The mission service need not be ashamed ; it has fair share of the best now. But in fields like Japan none others are of use. Some Japanese ministers in intellect and spirituality excel some foreign missionaries.

A large part of the missionaries are in schools. The missions report 15 boarding-schools for boys, with 2,704 students, 39 boarding-schools for girls, with 3,663 pupils, and 47 day-schools for boys and girls, with 3,299 scholars. Half of the men, and nearly all the ladies, are in these schools. The schools are still for the most part under "mission" control. But the most successful one of all has a Japanese for president, and he does his own thinking, and forms his own plans. Some of the other schools also give the Japanese a large place in their control. These schools are doing a great work for the Christian Church. The Government does so much for education that their influence in general education is relatively small. They are not the introducers of western learning and scientific truth. Their mission is the formation of a body of select men and women, combining spiritual force with intellectual attainments. They are to train the leaders for the church. There is a constant advance in their equipment, but all feel that equipment in things material is only a small aid to growth in things spiritual. It is still to be proved that the great institutions of to-day will exceed

in solid results the groups gathered around individuals in the period just past. At the same time in every school the religious influence is constant. They are not like the missionary colleges of India that graduate a "kind of theists." The graduates in large majority are earnest Christians. Now we seek one thing more—the consecration that will make them the fearless, devoted and successful leaders of the Lord's hosts.

The number of missionary societies continues to increase. We feel like saying, Hold! Enough! If any church or society, British or American, thinks of launching a new mission, let them seek some other field, or come prepared to unite with some of the organizations already here. We have weak missions enough, and strong ones too, for that matter. Were our mission forces combined, we should not need another man; indeed we could dispense with a third of those already here. It is our disunion that makes our mission work so extravagantly costly. It is absurd to place three missions of as many different churches in one small country town of Japan, as absurd and wasteful as to plant a half dozen denominations in a frontier village in the United States. As long as the churches in the United States prefer that sort of thing, and are ready to pay for it, it will no doubt continue; but it costs more than wasted time and money. A Congregationalist has just written to a Presbyterian, "The division of our few Christians in the same neighborhood into two churches of different names is the greatest obstacle to our work here," and he expresses his perfect willingness to enter Presbytery if thereby harmony can be gained. And yet men in the United States oppose union in Japan, because they happen to be dissatisfied with the results of the plan of union in New York fifty years ago, and associations threaten to cut off their contributions to the Board if union is effected. Let it be understood that the present plan of separate action, in Japan at the least, involves great waste.

The Episcopal societies have united their churches in the Nippon Sei Ko Kwai, the Holy Church of Japan. The union proposed by the Methodist missions is postponed because of unsympathetic action at home. The union of the Reformed and Presbyterian bodies will be completed by the union of the Cumberland Presbyterian Church in the coming spring. The further union with the Congregational churches was voted by the synod of the United Church in November, but the General Association of the Congregational churches postponed action until spring. Thus their action is still in doubt. This union, if effected, will be of great service to the cause of Christ in Japan.

FROM THE PRISON.

In December, 1887, a large number of men from the province of Tosa came to Tokio to present a petition to the Government. After some delay the Government declined to receive the petition, but the Tosa

men still lingered in the city. The Government professed to find something dangerous in their presence, and issued new regulations for the preservation of the peace. The men from Tosa were ordered to leave Tokio, and the more prominent were lodged in prison. Some of these men had never seen the laws which they were said to have broken. They had no trial, but were told that they would be released if at once they would leave Tokio, not to return for a specified time. They stoutly denied having broken the laws, and declined to make such confession, or to even imply acquiescence by leaving the city. So they were sentenced to imprisonment for two years. On the promulgation of the constitution they were released, having been confined for fourteen months.

Some of these men are Christians. They are gentlemen, and have served their country in the past. One of them is well-known throughout Japan, and especially for his honesty and frankness. They found the imprisonment hard to bear, of course. The food was not enough to satisfy them, and the prison bedding and clothing was scanty, and they suffered from cold during the first winter. As time went by, however, both food and clothing were increased. When they entered the prison one of them had his Bible with him. It was taken away, but afterward Bibles and other religious books were freely given them. They read and studied the Word continually; they held morning prayers, and as the few opportunities occurred, they taught their fellow prisoners. Now they say: "Our imprisonment was grievous to our bodies but beneficial to our souls. We learned the meaning of the gospel as never before. We value prayer and believe more firmly in God's presence and communion with us." Through their labors six of their fellow prisoners were led to Christ.

THE NEW CONSTITUTION.

Japan has a written constitution. It was promulgated on the 11th February. The city was given up to rejoicing for days. The illuminations and decorations were exceptionally fine. Almost every house in the city was ornamented. Thus the emperor redeems his promise, made on his accession. Japan again leads Asia, indeed is in advance of some European states. As we read the provisions for the protection of the rights of subjects, for the judiciary, and for the exercise of ample powers by the Imperial Diet, whole centuries of English constitutional history unfold before our eyes. There is some ground for the boast that Japan will do in a generation what we have accomplished in centuries. It is only a generation, less than a generation, since Japan was a feudal despotism tempered by assassination. In 1871 feudalism was abolished. And yet there are men in plenty who talk of the Japanese as an inferior race, not at all to be compared with "us." Some think them inferior to the Chinese. If that judgment is correct Europe and America must need look to themselves when

China wakes up. The imprisonment of the Tosa men will be the last incident of that sort. Laws will be made by the Diet, and no one shall be arrested or punished without due process of law. Arbitrary law and government end.

To us one of the most immediate points of interest is the article that promises religious liberty. The fact has been undisputed for years, but its official and constitutional recognition by the emperor will have its influence.

What new pretext can Western powers now find for failing to comply with Japan's most moderate and reasonable request for the revision of the treaties, and the abolition of extra-territoriality? Russia and Austria most likely will fear to intrust their subjects to the tender mercies of this Government, though, to do them justice, these powers have never been credited with an obstructive policy, but pretexts can doubtless be found or made by some ingenious power. We trust the rumors that the United States are just ready to make a new treaty on terms of equality will prove true. Japan is ready to grant every right and privilege to foreigners that she gives her own subjects, if they will come under her laws. Japan cannot ask less. All obstacles to freest travel and residence are of foreign making. For our part we are glad that this empire will not yield further. Her position is just. It is "Christian" diplomacy that is unjust, and as short-sighted as unjust.

THE APOSTLE OF BUDDHISM.

The Buddhists are credited with following Christian example in all their propaganda. They have tried lectures, girls' schools, newspapers, young men's associations etc., all without success. Copies are seldom of great worth. Now they have gone a step further and have imported a missionary from America, Col. Olcott. He is the same man to whom Madame Blavatsky referred in the letters that were printed several years since, first in India. His connection with that acute adventuress does not seem to have quenched his love for the occult. We shall see what will come of his mission to Japan. He was welcomed to-day, March, 1, in Yokohama by a throng of priests. If he can improve these men in wit or morals his mission will not have been in vain. He has ample field for missionary work.

HON. ION KEITH-FALCONER.*

A MODERN APOSTLE.

BY REV. W. J. MUTCH, NEW HAVEN, CONN.

THE best there is in human life is not too good to be given to the service of humanity in behalf of God's kingdom. This truth has been no more impressively exemplified in modern times than in the noble

*Memorials of Hon. Ion Keith-Falconer, M. A., late Lord Almoner's Professor of Arabic in the University of Cambridge, and missionary to the Mohammedans of Southern Arabia. By Rev. Robert Sinker, B. D., Librarian of Trinity College, Cambridge. With portrait, map and illustrations. Cambridge: Dighton Bell & Co.

life and early death of Hon. Ion Keith-Falconer, a modern apostle of the best stuff that men of our day are made of, and yet not too good to give himself as a living and dying sacrifice to humanity in carrying the word of God to those who have it not.

If blood and lineage counted for as much with us as it does in Great Britain, it would add greatly to our interest in the name of Keith-Falconer to trace the noble ancestry of this son of the Earl of Kintore back through the critical and stormy periods of British history, past the standards of Bruce and Wallace, and back to the year 1010, in the reign of Malcolm II., King of Scotland, when in a battle with the Danish invaders Robert Keith won by his valor the title of Hereditary Great Marischal of Scotland.

But it is not until 1856 that the life of our subject began; and in the years that followed from infancy to college life there is nothing that need detain us save the generous and loving child, who was devoted to the truth, had no patience with shams, had the largest sympathy, from the first, with the suffering and needy, and found his greatest enjoyment in seeing those about him happy and comfortable. He was a faithful and interested student of the Scriptures from the time of his earliest reading. His old nurse tells of his going about to the cottages of the peasants soon after he was seven years old, and reading the Bible and trying to explain it. On one occasion, having saved his pocket money for the purpose, he went to the store and bought for himself some cakes of a favorite kind, but on his return he met a hungry-looking boy and promptly gave them all to him. These things were never known at home save as some one else than he chanced to mention them, but they reveal thus early a vein of pure gold which was to enrich the later life.

It is stimulating to know that with these generous qualities he was not of that solemn, sickly and unenterprising sort which so many good children are represented to be. He came to the front in athletics; and being six feet and three inches tall and finely proportioned in his manhood, his physical contests were a sight worth seeing. He became president of the London Bicycle Club, and was not content with anything less than the championship of all England, which he won in 1878 by five yards in a five-mile race with John Keen, then the champion professional of Great Britain. In 1882 he was the first to accomplish that remarkable journey on the wheel from Land's End to John O'Groat's house, nearly 1,000 miles, which he accomplished in thirteen days. As a phonographer also he would probably have ranked second only to Isaac Pitman. He was the author of the article on *Shorthand* in the "Encyclopœdia Britannica," which is a marvel of comprehensive and condensed accuracy.

In college there were others more brilliant than he, but none more interested, independent and persistent; and his stubborn persistence

enabled him to win positions, honors and prizes of the highest order. But his aggressive evangelistic spirit could not be confined within the college walls, and so with some companions, among whom he was a leader, he went among the lower classes in Barnwell with the simple story of redemption. The work outgrew their halls, and an old theater was purchased with subscriptions largely given or solicited by Keith-Falconer, and from this work, in which he was a leader while yet a leader in undergraduate college life, the wretched and unchurched village of Barnwell has been transformed into a comparatively respectable portion of the university town.

But there is a far greater city mission enterprise than this with which his name is connected. It would be an interesting digression if we could trace the history of the Tower-Hamlets Mission in the East End of London. Mr. Charrington, the leader of this enterprise, was a great friend of Keith-Falconer, who all through his Cambridge days went often to visit this work and to help it on. About 1880 he spent much time in devising ways and means, and in securing subscriptions, £2,000 of which he gave himself, for the Great Assembly Hall, which now towers up on Mile End Road, where 5,000 people may gather under the sound of one voice, where a people's service is held every night, while the play-houses and grog-shops have greatly declined in value since the hall was built, and where one of the worst regions of human degradation in modern city life is being redeemed, not in the mind of a writer of tales, but in the alleys and hovels of East London, by the simple gospel of the risen Lord. Keith-Falconer has been a main factor in all this movement, working as a humble layman in private life who but rarely attempted to speak in public. His direct evangelistic work was mostly in the direction of what he called "having a talk with a man," which would mean a quiet, private conversation about those sacred issues which lie deepest in life. This he always welcomed an opportunity to do. For instance, we find him writing in a letter to his wife, in 1884, while on a bicycle tour with a friend in Sutherlandshire, "We had a job to get across the Kyle. It was very low water, and we had to wade some distance before we got to the boat. *We had a talk with the boatman,* who said he had been praying and searching for years, but 'couldn't find Him.'"

And so it is as a layman that all his religious work was done—no less indeed commissioned of God for his work than if he had been an ordained minister of the gospel; but on the other hand, no more commissioned than is every disciple of Jesus Christ in the world to-day.

There remains to be sketched one more enterprise of this short life, which may give a fitting impression not only of the life here set forth, but of what is still more valuable, the truth which is set at the head of this article.

While in his college life he had followed a large variety of studies,

his chief interest had centered upon the Bible and the languages in which it was written, especially the Hebrew, and from the Hebrew his interest spread to the whole family of Semitic languages. After the close of his college study he gave Arabic his chief attention for many months, until he had mastered the classic language and its literature, including the Koran; and then he spent a winter in a forsaken place in upper Egypt for the purpose of getting the colloquial language, the temper of the Arabic mind, and the nature of the Mohammedan religion. For all this work he seems to have had no other conscious motive than his love for the study—a mere scientific interest, and yet who can doubt that there was a sub-conscious motive, an impulse from God which did not rise into the consciousness of the man himself until it had done its work, and made him, while yet a youth, the master of all this knowledge. If now this knowledge were followed up in one direction it would, by general consent, make him the greatest living Orientalist, and if it were followed up in another direction it might open the door of many locks that should let the light of the gospel into the heart of Mohammedanism.

Here was a parting of the ways. Science, fame, and comfort on the one hand, and on the other seclusion, with only God and the gospel, and a wretched world about him, the dangers of a foreign land and climate, and the sacrifices of nobility, distinction and wealth at home. But there is no moment of hesitation in choice with him. He immediately, and in the most methodical and business-like way, sets about finding the strategic point of attack, geographic and ethnic, upon Mohammedanism. The knowledge of Arabic, which he found himself in possession of, must be used to the best possible advantage to the kingdom of God, which it was always his ambition to serve.

After careful deliberation he settled on Aden as the point to be examined, but his methodical style required that it should be visited and the climate tried and the methods of operation decided upon on the ground; and so in October, 1885, he and his wife went to Aden, which is a British coaling station at the point where the Red Sea opens into the Indian Ocean, opposite the Somali coast of Africa, and the southernmost point of the Arabian peninsula—a barren, comfortless wilderness of sand and rock twelve degrees from the equator. But it is a point from which the arteries of Arabian commerce run inland to the whole country. As many as a quarter of a million camels come into Aden from the interior every year, and there is one of the best harbors in the world.

He saw at a glance that the commission of the apostles to heal diseases was what was needed there to open the hearts of the people; for the numberless of afflicted have no relief there, and a skillful surgeon would be a blessing whose value none could estimate. His knowledge of the Koran was superior to their own, and he found that by helping

them, and then "having a talk with them," he was very kindly received, and the news would be carried far away to bring others for like treatment. Finding no trouble in the climate either for himself or wife, he decided that this was the point to be occupied. His plan was to establish a hospital and a school, both of which could be filled almost as soon as they could be built. With this plan clearly drawn he returned to his home to prepare for the work.

A Christian physician was secured ; he studied medicine himself ; he put himself under the direction of the Foreign Missionary Agency of the Free Church of Scotland, for he did not believe in the free lance business in missions, although he proposed to bear the whole expense of the mission himself.

Just at this point, to his great surprise, he was appointed professor of Arabic in Cambridge, but as this position was partly honorary, requiring only one lecture or short course of lectures in a year, the teaching being given out to an associate, he accepted the appointment, believing that it would give him more influence and enable him to draw the world's attention to his work in far-off Arabia. So he prepared and delivered his first course of three lectures on "The Pilgrimage to Mecca ;" and early in November, 1886, in the evening after his last lecture, he started for Aden.

Only five months of labor lay before him ; but in that time with his wife and Dr. Cowen, a work was set on foot, buildings begun, a character and a fame established in all southern Arabia, which with the blessing of God and the support of man gives promise of solving one of the hardest problems laid at the feet of the Christian world to-day—the evangelization of the Moslems. Before that five months ended there were but few who had come in contact with this mission who would admit that they were Moslems, and when spoken to about it they would say, "There are no Moslems here." The Gospel in the Arabic found a ready market and a reverent reading among those who had seen the spirit and power of the Christian physician.

But the noble fellow was stricken with the Aden fever. It is not a very dangerous disease, and therefore the surprise even to his wife and the doctor was very great when one morning they found that he had quietly slept out his life while those who had been watching at his bedside slumbered with him.

"The falling asleep," says the Free Church resolution, "in the first months of fervent service, of Hon. Ion Keith-Falconer in the extreme Asian outpost in South Arabia gives solemn urgency to his last appeal to the cultured, the wealthy and the unselfish, whom that devoted volunteer for Christ represented [when he addressed them in these words] : 'While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof lies upon you to show that the circum-

stances in which God placed you were meant by Him to keep you out of the foreign mission field.'"

Was it a mistake of Providence that this noble young apostle should be thus early called to "depart and be with Christ"? Was it a mistake that he should have gone to Aden in the first instance? His distinguished position and accomplishments were so widely known, the interest in his enterprise so deep, the love for his person so great, that the dispatch announcing his death sent a shock through the whole kingdom. The call of the church for a volunteer to fill the breach was responded to by thirteen young men from the graduating class of New College, who were ready to be used in the foreign field in the place and manner in which they could do the most good. Others are being led by his example to prepare for a like work. And so, like Samson of old, great as he was in life, he was greater still in death.

This is the kind of men our age is calling for—men who are willing to use what God has given them, and the best he has given them, to His glory. Nothing is too good to be so used. This man was no special favorite of grace. There are thousands who have equal qualifications, except the willingness to use their gifts for God and humanity.

A new value has lately made itself known in the Keith-Falconer mission, which promises large benefit to civilization. Since British occupation has turned the current of the Arabian slave trade away from lower Egypt, that current has set in right across by Aden.

In September last a British man-of-war captured three cargoes of Abyssinian children, 217 in all, being carried into Arabia for the most degrading servitude. They were nominal Christians. Of course their homes had been destroyed and their friends killed. The mission has put a large number of them in its school, where they will receive a Christian training and be sent back as missionaries.

And so another important outpost has been occupied by the armies of the Lord, and is now effectively manned with a force of Christian teachers, physicians and evangelists. The Rev. William R. W. Gardner, one of the prompt young volunteers, who has been since preparing himself for the special work, has just now joined the mission, and there is every prospect for great good to come from the work of this modern apostle.

JEWISH MISSION WORK.

BY REV. PROFESSOR GEORGE H. SCHODDE, COLUMBUS, OHIO.

THE retirement of Professor Franz Delitzsch, without doubt the leading representative of the gospel cause among the lost sheep of the house of Israel in our day and generation, from the editorship of the *Saat auf Hoffnung*, the leading journal devoted to this special department of mission work, after an uninterrupted management of that quarterly for twenty-five years, is a timely occasion briefly to give a

bird's-eye-view of the problems, principles, methods, and results of the evangelization of Israel. Such a resumé is all the more a matter of present interest, as developments have been going on in this department of mission activity, the records of which form a not unimportant chapter in this, the greatest mission century since the apostolic era. Primarily in the growth of interest in this important work and in the clearer perception of the problems involved and of the correct methods of solution; and, secondarily, also in the success that has attended the efforts, Jewish gospel work occupies a public prominence in the activity of the church that it never before enjoyed or was entitled to.

When Delitzsch established his journal, he was, at least in central and northern Protestant Europe, a *vox clamantis in deserto.* Affairs stood better in this regard in England. Even as late as 1881, the statistician Haman could report only 20 societies, with about 250 men, and expending about $300,000 annually for the evangelization of Israel. Last year Lic. Dr. Dalmen, the new editor of *Saat auf Hoffnung,* could report 47 Protestant Jewish mission societies, with 377 missionaries, and spending nearly $500,000 annually. In other words, in scarcely half a dozen years, the activity in this arduous field has almost literally doubled. The Jewish population of the earth is about 6,400,000. There is then one missionary for every 16,976 Jews, and these people are accordingly, in comparison to the nearly one thousand million non-Christians of the globe, which are the figures of so good an authority as Daniel's *Lehrbuch der Geographie,* by far better provided with gospel privileges than are the heathen nations. This growth of zeal for Israel re-establishment has indeed not been contemporaneous with the revived activity for foreign mission work. The latter had fully half a century the start of the former. But it is an open question whether in regard to methods and manners, principles and means, the cause of Jewish mission work has not gained as much in the last decade or two as the foreign mission cause has since the beginning of the century. Indeed the debatable ground in the latter seems to be greater in extent and the interrogation points to exceed in number the difficulties and differences in the former.

It goes without saying that the gospel work among the Jews is the most difficult in the whole sphere of evangelization. The problems here are entirely peculiar and unique. It requires but little knowledge of psychology and history to understand why this should be the case. The trouble lies on both sides, Christian and Jewish. The attitude of the Christian Church, at least practically, has never been what it should have been toward the Jews. Proselyting rather than conversion has been the aim over against Israel down to almost the present time. There has been a conspicuous absence of that love for Israel which is an absolutely necessary prerequisite to successful evangelization in their midst. At best, the attitude of Christians toward the

work has been a negative and indifferent one. The positive element of zeal for Israel's spiritual interests has been confined to exceedingly narrow limits. Nothing like that general interest which characterizes the activity of the churches in the foreign and home mission causes in general has been or can be aroused for the gospel work among Israel. Just to what degree this apathy and limited interest is the expression of that spirit which in earlier centuries made the Jews the special object of the persecution of a civilization calling itself Christian, would be an interesting problem, but one not to be discussed here. To a greater or less degree the popular prejudice against the Jews is the deposit left in the thought of the age from the antagonism of the olden times. In a large measure it is an inheritance and not the result of conscious and intelligent reasoning.

That to a great extent the Jews were and are the cause of the antipathy of modern society and Christianity is a matter beyond dispute. The enigmatical social disorder called anti-Semitism is sufficient evidence of this. It is a mistake to regard this opposition to Jewish influence pervading all central and eastern Europe as a revival of blind medieval hatred of the Israelites. It is not a new crusade after the manner of a Pfeffercorn in the days of Reuchlin. It is the outgrowth of the new status in modern society, socially, politically, and otherwise, which has been granted to the Jews also as one of the results of the general policy of emancipation characteristic of our century. For about three or four decades all political and other disabilities have been removed from the Jews ; and as a consequence this gifted people have been crowding into all the higher and influential positions in society, in education, in politics, in finances, in journalism, and elsewhere. The Jewish influence in modern society is far in excess of their proportional numerical strength. It is against this undue preponderance of Jewish leadership which, as Semitic in origin and character, is regarded as antagonistic to an Aryan and Christian civilization, that the anti-Semitism of the day is directed. It is a fiction that the Jews are persecuted for their religion's sake. The problem is primarily a social one, and its agitation, aside of some inexcusable excesses, a legitimate and needful one, made necessary by the social statistics of the day.

A somewhat remarkable confirmation of this is the singular phenomenon that wherever the Jews are most numerous and are most influential, that there the work of their evangelization has the fewest friends. Russia and Austria do very little for the cause, and it is in these two countries that fully two-thirds of all the Jews of the globe live. Germany, with its many millions of Protestants, does less for this work than little Norway with its two millions. But in the Scandinavian countries a Jew is but seldom seen, and the Christians there, notwithstanding their poverty, take a kind of a sentimental rather than an in-

telligent interest in the work, and have a warm heart for Israel. In England, where more is done for the cause than in all the rest of Christendom together, the Jew is not numerically so well represented as in Germany and eastern Europe, and the distasteful features of his influence are to a great extent absent. Besides this, the general lead which England has taken in the work of missions over all the rest of Europe has not been without its effects in this field also.

Besides this very granting of perfect equality to the Jews, which has been outwardly at least the occasion of the anti-Semitic movement, but which naturally, as the expression of a civilization that is Christian in character, would have been expected to make the beneficiaries of this emancipation more friendly to Christianity, has had, if anything, the opposite effect. In so far as assimilation and amalgamation has taken place, it has practically consisted of a compromise between traditional Judaism and modern thought, in such a manner that the outcome is little better than radicalism and rationalism. The modernized or "reformed" Jew as a rule entertains little more than such empty generalizations of theological and scriptural ideas that make him feel a warm sympathy with vapid Universalism and Unitarianism. It is the western Jew who has imbibed this new wisdom; and among this class of Israelites the efforts of gospel messengers have practically been love's labor lost.

The problem becomes all the more complicated by the fact that the missionary meets the Jew not as he does the heathen. The latter he approaches as a superior, the former more as an equal. In both cases he must remove error as well as build up truth; but in the case of the Jew it is intelligent error, fortified by argument and history. The Jew sees in the Christian one who has departed from the pure worship of Jehovah and feels himself in possession of a religion purer and higher than that which he is asked to substitute for it. If there is any idea that has entered into the very marrow and bone of Israel, it is the conviction that as the chosen people of God it is their mission to uphold the standard of pure divine worship, of monotheism, and that it is their historic and divinely assigned work to bring the religious principles maintained by Judaism to supremacy in the hearts and minds of the nations. It is true that this is more a theoretic and abstract idea; for Judaism, since the downfall of its political power and the great dispersion, has not been a missionary religion and has made little or no propaganda of its peculiar tenets; yet this does not diminish but rather strengthens the tenacity of this conviction. And this has been fortified by the religious development in Israel for fully two thousand years. The representative Jew, particularly of the East, is the Talmudic Jew. His position is essentially the Pharisaism and legalism of the New Testament era, strengthened by the whole Talmudic thought since that day. The Old Testament is seen only in the light, or rather

darkness, of Talmudic and Rabbinic thought; and this makes it all the more difficult to produce a *tabula rasa* of error for the erection of Christian truth. To this comes the further factor of a blind hatred of Christ. Vollert, a recent messenger to the Jews of the East, says on this point (*Saat auf Hoffnung*, 1889, Jan., p. 39): "It is possible to impress upon them that the Messiah has already come; they will listen when we say that they have rejected Him and therefore have deserved their fate; but as soon as we say that the rejected one is 'Jesus,' the Crucified, fire and lightning of the eyes show that the limits of the endurable have been transgressed."

This condition of the problem must determine the methods and manner of its solution. Modern mission workers and thinkers in the field of evangelization in Israel are unanimous that there is but one way proper for the treatment of so intricate a question, and that is the prosecution of the method already adopted by the first writer in the New Testament, Matthew, namely, to show that the Messiah of the New Testament is the fulfillment of the Messianic predictions of the Old. The work among Israel is more a work of argument than it is anywhere else in the whole sphere of mission activity. Instruction and conviction have here a place not found elsewhere. For that reason the preparation of a Jewish missionary is necessarily a more arduous task than that of a messenger to the Gentiles. He must be not only a good Biblical scholar and interpreter, a logical reasoner, but also well versed in the Talmudic literature, the errors of which he is to refute. Just in this connection is seen the great importance of the revived *Instituta Judaica*, which are found at fully a dozen German and Scandinavian Universities with a membership of 300 and more and consist of voluntary association of students under the leadership of men like Delitzsch, Strack, Orelli and others, and devote their energy to the study of post-Biblical Hebrew and its literature. But the greatest agencies in this regard have been Delitzsch's and Salkinson's Hebrew New Testaments. The former has been circulated in more than eighty thousand copies, particularly in eastern Europe and in Siberia. The latter has appeared in a second edition of 200,000 copies, and a generous Scotchman has paid for 100,000 copies to be used for missionary purposes. The reports of what the mere study of the New Testament has done to make fair-minded Jews see in the Christianity of the New Testament the fulfillment and complement of the preparatory religious development of the Old, often read almost like miracles of missions. They furnish renewed evidence that the New Testament is the best commentary on the Old. It is this idea, too, that is at the foundation of the various Jewish Christian movements which started independently of each other and of direct Christian influence in Southern Russia, Siberia and Hungary. Thought and study of the New Testament awakened in these reformers the conviction that Israel's development

into Pharasaic legalism was a false course, and that the historic mission of the people can be fulfilled only by beginning anew there where the fatal error set in, that is, by accepting the New Testament development as the legitimate and correct outcome of the Old. In this way the correctness of the methods of modern Jewish mission work is vindicated by independent evidence from an entirely foreign source.

Of course even with all arguments in favor of the Christian missionary the great work of *captatio benevolentiæ* still remains to be done, and is an all-important factor and most difficult task. The Jews as a class hate and mistrust the Christian missionary. They cannot believe in the purity of his motives, least of all if he is himself a convert. There seems to be only one man of prominence in this work who has gained the love of all Israel, and that man is Franz Delitzsch. He has given such evidence of his affection for that people, especially in the anti-Semitic agitation, that even the most radical Jews respect him and his motives. To him they all listen, and this fact explains to a great extent the strong influence of his New Testament translation. When recently he addressed a pamphlet to thinking Israelites entitled "Earnest Questions to the Educated of the Jewish Religion," 4,000 copies were disposed of in a few weeks, and many Jewish journals gave it a most respectful treatment. But as a rule it is exceedingly difficult to gain the ear of Israel for the gospel. It is a common idea among them, and also among certain Christians, that every Jewish convert is a hypocrite. Such rashness forgets that Christ's disciples were Jews and that thousands of Jewish converts have noble records on the pages of church history. Think only of such modern instances as the father of modern church history, Neander, whose centennial was but recently celebrated; of Kalkar, who presided at the Copenhagen meeting of the Evangelical Alliance; of Philippi, the great conservative dogmatician of Rostock; of Caspari, the fine Orientalist and historical scholar of Norway, and men of this kind.

Concerning the successes of the work little can or should be said. The estimate of Missionary de la Roi, of Breslau, that fully 100,000 Jews have since the beginning of the present century found their way into the church through the mission activity is probably no exaggeration, but must stand on its own merits. Certain it is, that greater gains have been made than friend and foe as a rule are inclined to think. But here as well as elsewhere the question of success is important for us only in its relation to the decision as to the correct methods. Ours it is to be faithful to the divine mission command, leaving the consequences to Him who gave it His people.

MADAGASCAR.

BY L. P. BROCKETT, M.D., BROOKLYN, N. Y.

(*Concluded from page* 358.)

III. Progress of the Gospel in Madagascar.

The death of the wicked queen Ranavalona I., and the accession of her son Radama II. to the throne, marks another epoch in the history of the Malagasy. From that date (August, 1861,) there was no more persecution, no more exclusion of missionaries or other foreigners from the island, and no more wars for slaughter or for slaves. All religions were tolerated, but idolatry was not overthrown, and the idol keepers bided their time.

Radama II. was a young man of rather weak intellect, though in early life of many good impulses. He had associated, before his mother's death, with many of the native Christians, and at one time professed conversion, but never united with any of the churches. After his accession to the throne he formed an intimacy with some French adventurers, who used him for their profit, and his own and the nation's injury; and having, very unwisely, abolished all duties on exports and imports, the vile rum from the Mauritius was brought into Madagascar in immense quantities, and he became so addicted to its use as to be almost constantly intoxicated. Drunkenness became for the first time a prevalent vice with the Malagasy, especially with the coast tribes.

The cessation of persecution, and the hopes which were entertained of the young king's good conduct, brought the missionaries back to Madagascar, and the Christians who had been scattered everywhere in the island gathered again in Imerina, and very many of them in the capital, Antananarivo ; the schools and churches were opened again, and the city, so long desolate, resumed its activities, and again became populous.

By 1863 the missionaries found that in Imerina (the land of the Hovas) there were 37,000 communicants in the churches, 150,000 professed adherents to Christianity, and more than 50,000 children ready to enter the school. So mightily had the Word of God prevailed, even under the instrumentality of native preachers and teachers, for, during at least twenty-five years, there had been no European missionaries there. They had only the New Testament in their own language, and the translation of this was not perfect; of course their knowledge of the doctrines of Christianity was defective, but they had passed through the fires of persecution, and they knew that they loved Jesus Christ, as their Saviour and Redeemer, and were ready to die for Him.

There seemed for a little time to be a probability of the return of persecution. The king, while strongly addicted to his cups, was under evil influences. A French adventurer named Lambert had persuaded him to give him a grant of lands to the amount of nearly one-third of the arable land on the island, and this without any consideration ; the idol keepers and idolators had formed an association, naming themselves the *Menamaso*, "the king's friends," and they were constantly advising him to issue decrees which would injure or destroy the Christians. He was for a time restrained by his Prime Minister, who favored Christianity ; but finally Radama II. was induced by the *Menamaso* to issue a decree that whenever individuals or villages had a quarrel with each other, they might go out and fight it out, and if any of them were killed the survivors should not be punished. The people understood that this meant a civil war of extermination against the Christians; and great efforts were made to induce the king to revoke this decree, but he stubbornly refused to do so, and added other persecuting edicts.

The *Menamaso* were exiled, but the king, in his sober moments, still adhered to his decree, and when drunk was very violent. A revolution ensued, and the Government officials, after using every effort to control him, finally put him to death May 12, 1863, and proclaimed his widow, Rabodo, queen under the title of Rosaherina. It was announced to the people that Radama II. had taken his own life, because his friends the *Menamaso* had been banished. The new government under Queen Rasoherina was to be one in which the Queen, the nobles and the heads of the people were to unite in making the laws; and decrees were at once premulgated as absolute by the new government; that the sovereign should not drink spirituous liquors; that the friendship with foreigners should be maintained; that there should be perfect liberty of conscience, and freedom of religious worship to all, natives and foreigners, Christians and idol worshipers; that the ordeal of the *tangena* should be abolished, and that the death penalty should be inflicted only for the greatest crimes, and solely by the consent of the sovereign and her council. The people promised obedience to these decrees, and the Queen took the oath of allegiance to them. Rasoherina was not a Christian but she proved a good sovereign. Her reign was a stormy one, from the repeated revolts of the coast tribes who had been attached to Radama II., and would not believe that he was dead; from the imperiousness and intemperance of her Prime Minister, whom she was eventually obliged to banish, and from the intrigues of the French, who had made great demands, based on the grants made by the late king to the adventurer Lambert. Finding that she would not concede the lands, the French demanded through their Consul and Admiral an indemnity of $180,000 which she was eventually obliged to pay in order to obtain the return of the concession. The mission work meanwhile was going forward; new missionaries from the Friends, the Norwegian Lutherans, the Church Missionary Society, and eventually the Society for the Propagation of the Gospel came in. Treaties were made with Great Britain and the United States. The Queen was in failing health, and seemed inclined to go back to idol worship, which indeed she had never fully abandoned. On the 1st of April, 1868, Queen Rasoherina died at her palace in the capital, and the next day the Prime Minister and Council chose Ramoma, a niece of the cruel Queen Ranavalona I., as her successor, with the title of Ranavalona II. Her reign was signalized by the adoption of a liberal constitution founded upon the recognition of Christianity as the ruling power in the state, but not to be administered in a persecuting spirit. At the funeral of Rasoherina, and the proclamation of Ranavalona II., no idols were brought forward, nor was idol-worship mentioned in any treaty or state paper. The idol-keepers realized that their power was gone, and fell back into obscurity. On the 3rd of September, 1868, the Queen was crowned at the palace of Andohalo in the presence of a vast concourse of people. A copy of the Malagasy Scriptures, so far as translated, elegantly bound, was placed conspicuously at her side, and the royal canopy was emblazoned with Scripture texts. The coronation oath was administered to her with her hand on the sacred volume. Early in October, the Queen, her Prime Minister, Rainilaiarivony, and the household of the palace, met together in Christian worship. On the 19th of February, 1869, the Queen, following the example of her predecessor, was married to her Prime Minister, a man of remarkable ability, and of pure and noble character. In Madagascar, as in England, the Prime Minister is the real ruler of the country; and in this case he has retained his power through two administrations, and has carried it through great difficulties and dangers. On the 21st of February,

two days later, the Queen and her husband were baptized by Andriambelo, one of the native pastors, and united with one of the mission churches. It was the custom in Madagascar that the new sovereign soon after his or her coronation should erect a new building, usually a palace, on the palace-grounds. Ranavalona II. decided to build a Christian church there of the beautiful Malagasy marble. Her next step was the public burning of all the national idols, September 8, 1869, and proclamation asking all her people to follow her example, and henceforth to worship the only living and true God. Her request was complied with by all the people of Imerina, though some of the unconverted natives looked forward with terror to the coming harvest, when they thought their idol gods would revenge themselves on them by a famine, but the ensuing harvest was more bountiful than any which had previously been known, and their fears were allayed.

IV. The Progress of the Gospel under Ranavalona II.

We have already spoken of the circumstances attending the accession and coronation of Queen Ranavalona II.; of her courageous and frank avowal of her determination that Christianity should be the ruling and controlling influence in the state; of her burning all the national idols, and her virtual command that the people should also give their idols, ancestral statues and fetiches to the flames, and the instant response followed by a universal demand for teachers of the new religion.

We have also spoken of the public baptism of the Queen and the Prime Minister, and of the erection of a beautiful marble church in the palace grounds by the Queen. There have been instances in European history within the past three centuries where a ruler has felt it a duty, from motives of state policy, to lead in the change from Romanism to Protestantism, a change almost as great as that made in Madagascar by Queen Ranavalona II.; but, in the English case of Queen Elizabeth, the sovereign did not deem it necessary that her own life should be an example of genuine piety and devotion to her people. The Queen of Madagascar having avowed herself a Christian, felt that it was her duty and her privilege to live thenceforth a holy, Christian life; and we doubt if in all the annals of history since the commencement of the Christian era, there can be found a record of a purer and more saintly life on the part of a professedly Christian ruler. She carried this devotion into all the relations of life. Her only questions in regard to any proposed action seemed to be: Will this glorify God, and will it be for the good of my people? For fifteen years she was spared to bless her people and make them a civilized and Christian nation. How she learned so much of statemanship and effective administration is a great marvel; but we believe that she sought and found wisdom from above.

Let us enumerate a few of her wise measures and deeds: Whatever she could do to facilitate the work of the missionaries she did promptly and well; she established also large numbers of government schools in all of which Christianity was taught; and these not only among the Hovas but among the heathen tribes so far as was possible; she gave equal rights to all her subjects in their religious worship, Catholics as well as Protestants; and when the French Jesuits who, under her liberal administration, had planted missions and established schools, began to intrigue against the schools, churches and missions of the London Missionary Society, and the Friends Mission, whom they called canting Methodists, and finally went so far as to demand that the whole religious instruction of the nation should be given up to Romish priests, she rebuked them with firmness, and assured them that while there should be perfect freedom of worship and

religious belief, no sect or denomination would be allowed to interfere or plot against any other. Her people begged her to expel these Jesuits, who had always been the enemies of the nation, and were really only French spies; but she refused, preferring to subdue them with kindness. She enforced the observance of the Sabbath; caused a code of laws to be prepared based on the best codes of England and America, by which crime should be effectively punished, strict morality promoted, the rights and duties of the family should be maintained, and the strictest purity enforced; emancipated all the the national slaves, and by repeated edicts greatly diminished slavery among her people. She established a government printing house where not only the laws, but the Scriptures and the text books for the schools should be printed; introduced the *Tonic Sol-fa* system in all the schools, and printed both music and hymns in Malagasy, for religious worship as well as for the use of the schools. She greatly multiplied copies of the Scriptures, which, in 1869, had first been published complete in the Malagasy language. Finding a necessity for more thorough supervision of the various departments of the government, she selected, with the aid and counsel of the Prime Minister, a cabinet of ten of the most competent men in the kingdom to take charge of the agricultural, educational, military, commercial, manufacturing, land and other interests of the country, each of whom was directly responsible to the Prime Minister and herself. When the wild tribes made hostile raids, and it was necessary to suppress them by force, she instructed the military officers to avoid bloodshed, and to show them that their Queen was ready to redress their wrongs if they would appeal to her. The levying of taxes, which in all oriental nations is accompanied by frauds and oppression, was by her wise management made so light a burden that none of her people were distressed by it. In accordance with the immemorial practice of the Kings of Imerina and her immediate predecessors, the sale of lands in fee simple to foreigners, and of mining lands to any one, was prohibited. Commerce with other nations was encouraged. Treaties of commerce were concluded with France, England, Germany, Italy and the United States, and their provisions carefully observed.*

Yet this just and righteous queen was to be subjected to great and severe trials, through the greed and malice of the French Government, and the bitter hatred and bigotry of the Jesuits, who were acting in the double role of missionaries and spies at Antananarivo, the capital of Madagascar. For nearly sixty years the French had cast longing eyes on Madagascar. More than once they had attempted to take possession of portions of it by force, but had been thwarted. They desired the glory of foreign conquest, and

*This great advance in civilization, in good government, in morality and educational progress, rests not solely on the testimony of the missionaries, who might be regarded as prejudiced witnesses. In March, 1881, Admiral Sir W. Gore-Jones, at the direction of Earl Granville, British Foreign Secretary, visited Madagascar, taking with him Mr. Pakenham the British Consul, and spent three-and-a-half months in a careful examination of the condition of the people and the administration of the Queen. Their report gives the highest commendation of the Queen, whose reign they declared "the greatest and most beneficial that Madagascar had ever seen." "The Hova people," said the Admiral, "are now in that condition that they are ready to burst into perfect civilization; large numbers of the younger men are highly educated; the missionary schools are full of children, and thus the education of the future generation is assured. Under the Queen's administration the Hovas had become a Christian people, the children were being educated in the Christian faith; the trial by poison had been abolished; more than 150,000 Mozambique slaves had been emancipated; an admirable code of laws, criminal and civil, had been enacted and enforced; an army of 40,000 troops had been organized, armed and drilled.' This testimony is conclusive.

they wanted possessions in the East and especially in the Indian Ocean. After the disastrous Franco-German War, they turned their attention afresh to conquests in the East, attempting most unwarrantably the capture of Tonquin, and seeking to find some pretext for seizing Madagascar. The Jesuit missionaries, furious at their failure to compel the Queen to relinquish to them the entire religious control of the island, and to expel at their bidding the Protestant missionaries, were also zealously seeking some pretext on which the French Government might seize the island and thus give it up to their control. They represented to the French Government that the Queen, though amiable, was very weak; that there was no military force there worthy of the name; and that a very slight pretext would be sufficient to provoke a conflict; when, if bullied, she would at once succumb to their demands. There was a French adventurer there, by the name of Laborde, who had obtained some grants of lands for agricultural purposes without consideration from the weak and intemperate Radama II., and some commercial privileges from Queen Rasoherina, the predecessor of Ranavalona II.; he now demanded the title to these lands in fee simple, which the Queen refused, as contrary to the laws. He then declared that this was a violation of the treaty of 1868 with France (which was false), and appealed to the French Government to enforce the treaty. The Queen endeavored to pacify him, and to pay him for the concession which he had received from Radama II., but his death occurring soon after, his son and heir, M. Edward Laborde, refused to be satisfied, under the advice of the French Consul. The French had long had a trading station at the island of Nosy-be, on the northwest coast of Madagascar, and had gradually taken possession of the whole of that island. The northwestern coast of the main island, as well as most of the western and southwestern coast was occupied by the Sakaláva, a ferocious heathen tribe of large stature and nomadic habits, whose hostility to the Hovas was easily aroused, because they had destroyed their idols, and established a nominal Christianity throughout the island. The French sent their emissaries into this tribe, fomented their enmity to the Queen, made a treaty with them, giving them a claim to a considerable tract, nearly one-third of the island, to which this tribe had no title, and promised, that in case of a war with the Hovas they should be their allies and they would provide for them. These were the only pretexts they had for the demands they now proceeded to make on the Queen; but having assembled a squadron of French ships of war in the harbor of Tamatave, and having taken counsel with the French Consul, the son and heir of the adventurer Laborde, and the Chief of the Jesuit missionaries, communications were made to the Prime Minister and the Queen; but the demands of the French Consul and the Admiral were so extravagant and unjust, and their representations so false, that no settlement was possible. Though the treaty of 1868 had expressly recognized the Queen as Queen of Madagascar, they persisted in addressing her as Queen of Imerina, or Queen of the Hovas, and when she refused to receive their communications as thus addressed, they changed their form to Queen Ranavalona II., and addressed insulting communications to the Prime Minister; and the Commodore made public speeches at Tamatave, which were utterly unworthy the officer of any civilized government. After about six weeks of this fruitless discussion, the French Admiral and Consul drew up an ultimatum, dated June 1, 1883, requiring: 1. That the possesion of all the island north of the 16th parallel should be guaranteed to them. 2. An indemnity of $200,000 for the claims of French citizens, including the Laborde matter. 3. A revision of the treaty and a controlling voice in all matters

affecting the policy of the Hova Government. A categorical answer was demanded within eight days from the date of the ultimatum under penalty of the immediate bombardment of Tamatave in case of delay.

The ultimatum was promptly rejected by the Queen, and the Prime Minister notified the French Admiral of the fact. The longer presence of the French residents in Antananarivo having been rendered impossible by the action of the French Admiral, they were on the 29th of May ordered to depart after five days' notice. They protested, although the Hovas in Tamatave had been expelled by the French at one hour's notice. They had been for many months actively engaged as spies, and the French Government or any other European government would, under similar circumstances, have put them to death or placed them in close confinement, but the Malagasy Queen was too thoroughly imbued with Christian principle to do either; she sent them away laden with food, with bearers for their feeble ones, and transportation for their effects, and a military escort to accompany them to the French lines. They, obdurate and maligant to the last, complained to the French commander that they had been robbed by the Queen's orders, and demanded and eventually obtained a tenfold indemnity for their alleged losses from the Malagasy Government. Tamatave and the adjacent ports were bombarded, and the British Consul, Mr. Packenham, who had been a firm friend of the Queen, was ordered, when dying to leave Tamatave in 24 hours, but died on the 23d of June, 1883, before the time expired. The Queen, desirous by all righteous means to avert the calamity of war from her people, sent an embassy to France, England, Germany and the United States to plead her cause.

The Queen's health had been failing for some months, and the excitement and trouble probably hastened her end. She died July 13, 1883. Her death was as noble and befitting in its Christian manifestations as her life had been. She declared that she died fully trusting in Jesus Christ as her Saviour. She charged her successor and her Prime Minister to remember that her kingdom was resting upon God, and that He would take care of it. They were to continue as before in all matters of religion. Not one foot of her land was ever to be ceded to the French. Having joined in the usual evening prayers, she closed her eyes in death, "calmly as for a night's repose; like flowers at set of sun."

V. TRIALS AND TRIUMPHS.

Queen Ranavalona II. on her death bed named her niece, Razàfindrahèty, her successor, and asked that at her own death she might be buried quickly so that no interruption should happen to the preparation for resisting the French. She was buried on the 17th of July, 1883, her niece having been previously proclaimed as her successor, under the title of Ranavalona III., the Prime Minister, Raìnilaiarivòny, still continuing to guide the affairs of the kingdom.

The position of the young Queen was a very trying one. She was a widow, though only twenty years old, had been very highly educated, and had given evidence of decided abilities and of being a sincere Christian. Her manners were gracious and courteous, but it was thought that she was rather proud and haughty and not quite so amiable as the late queen. She had an excellent and wise counselor in the Prime Minister, whom, according to the custom of the country, she subsequently married, though he was about seventy years of age. But she succeeded the wisest, most judicious and most saintly queen who had ever occupied an Oriental throne, and at a time when her nation was at war with one of the most powerful nations of Europe. She

could rely upon the loyalty of her people, and what was of far more consequence, she placed her dependence upon God, who had brought the nation thus far, and would not, she believed, leave them to perish. She declined to be crowned till the following November (1883) preferring first to make herself thoroughly familiar with her duties under the instruction of the Prime Minister. But no time was lost in this delay; the arming and drilling of the troops went on; arms of all sorts and Gatling and Gardner guns were imported from America; eminent military men, of English and American birth, were employed to instruct the troops in tactics, in fortification and in cavalry evolutions; all export of food and provisions was prohibited. The ambassadors sent by Ranavalona II. to Europe and America returned; their mission had been successful everywhere, except in France; there the Government had treated them roughly, and even refused them a hearing. But their mission in England, Germany and in the United States had raised up for them powerful advocates, especially among the Society of Friends, who were bringing such moral forces to bear upon the better disposed citizens of France as did lead to a change of feeling in that Republic.

On the 22d of November, 1883, the coronation of Queen Ranavalona III. took place. From her palace at Andohalo, in the capital, she was borne in a beautiful palanquin to the "Sacred Stone," where all the sovereigns of Madagascar are crowned, and thence to the great plain of Mahamasina, where were assembled a half million of the Malagasy, all thoroughly loyal. The Queen made an eloquent and impressive speech, without notes, in which she avowed her dependence upon God, and her belief that as He had brought her to the kingdom at such a time as this He would protect her people and herself, if they worshiped Him in sincerity and truth; she reviewed the past, and her predecessor's glorious reign, expressed her intentions of ruling in the fear of God, and her determination of going forth to lead her people to battle for the right, if it should be necessary, and asked them to stand by her loyally. From all the vast concourse shouts of loyalty and devotion went up, and the people asked the Prime Minister to answer for them to the Queen. He did so in a speech of great eloquence, in which he pledged himself that his own body and the bodies of all that vast multitude should be her wall of defense against her and their foes.

The people went frantic with joy at this declaration, and when, bowing to the missionaries, he told the Queen that much of the recent progress of the nation was due to their teachings, the cheers of the people were renewed more loudly than before. The Queen then descended from the platform and entered a small carriage drawn by a white pony. The pony was taken from the shafts and the highest officers of the court drew the carriage through all the sixteen passageways or streets which divided this mighty host into sections that she might greet all her people and be greeted by them. No accident marred the joy of the day, and on her arrival at the palace she went immediately to the palace church, where a religious service of thanksgiving closed the eventful day.

Meantime the war went on languidly, but without result. The Admiral bombarded the smaller ports and trading places along the coast without warning, always to the loss of some subjects of other nations, and sometimes to the destruction of their lives and property. These raids only inspired both natives and foreigners with such hatred for the French as to make any permanent occupation of the country on their part impossible for many years to come. The Hovas, selecting strong locations near the points occupied by the French, fortified them and compelled the French and their

Sakaláva allies to keep under the shelter of their own guns, and any attempts to work their way to the interior were sure to result in their being picked off by the Hova sharpshooters. Meantime the coast fever struck down more than half the French troops, and from a force of from 2,500 to 6,000 troops, constantly reinforced, they never had fifty per cent. of effectives. The Admiral was constantly demanding more men and more money; yet he had nothing to show for it. The drain upon the French army and treasury was becoming frightful, the more so as they were at the same time expending large sums on Tonquin with an equally ignominious result. At length this and the strong remonstrances against this unjust war which the Friends had presently led to the overthrow of the French Cabinet, and M. Freycinet replaced M. Ferry as Secretary of Foreign Affairs. In the two years which preceded this change the conduct of the French admirals and Consul in Madagascar was brutal and offensive in the extreme. They bombarded and captured Mojanga and other ports on the northwest coast, often without notice, stirred up the Sakalava to undertake raids and murders on peaceful villages in the interior, demanded negotiations with the Queen, but continued active hostilities while these were in progress; at each attempt at negotiation they grew more insolent, refusing to recognize the Queen as sovereign of Madagascar, threatening to take possession of the whole island, and demanding now a protectorate, which would be a virtual cession of all power to them, now a third of the island in fee simple, next the expulsion of all Protestant missionaries from the country, and its delivery to the Jesuit priests, and always an increasing indemnity. To these demands the Queen opposed a firm but courteous refusal, offering, however, indemnity for their alleged losses if the other demands were withdrawn. Then the Admiral Miot and the Consul announced their intention of capturing Antananarivo, and dictating terms of peace from the Malagasy capital. This was absurd, and did not alarm the Queen or the Prime Minister. The capital was nearly 5,000 feet above the sea, and the ascent to it was precipitous, through a dense forest, and there were no roads in existence, or possible for the French. They made some demonstrations toward capturing the capital, but never succeeded in approaching within 250 miles of it by the route which they took. Had they been able to come within 100 miles they would have been met by a force of at least 20,000 well-trained Hova troops, occupying a strongly fortified position—the key of the route to the capital—and well provided with artillery, Gatling and Gardner guns and small arms, and thoroughly provisioned. There was no time when the French could have brought 1,200 troops of all arms, aside from their Sakaláva allies, to this expedition, and the Sakalávas always fled when attacked by the Hovas. Feints were made of making this attempt, but Admiral Miot never really intended it. Meanwhile, in 1884 and 1885, the Admiral had attempted to carry the fortified camp of the Hovas at Manjàkandianombàna, about ten miles from Tamatave—which had threatened the French for two years. The Hovas had about 20,000 troops of all arms, and were well provided with artillery, arms and ammunition, and were commanded by General Willoughby. In both actions the French were defeated with heavy loss and compelled to retreat. They had about 1,500 white troops and a large number of their savage allies. The last expedition was commanded by Admiral Miot in person. Meantime the condition of the French was growing more critical every day. Sickness and small losses from skirmishes were rapidly reducing their numbers, so that less than one-half of their force was effective, and the French people were unwilling to furnish money or men for so unprofitable a conflict. M.

Sailliens, one of the most eminent of their statesmen, who had himself visited Madagascar, had published a book on the subject, in which he told the French people plainly that this whole conflict had been brought on by the Jesuit priests, from hatred of the Protestant missionaries, and from the determination to control these Malagasy tribes; that it could never succeed, and if it could it would ruin the French nation; that the conquest of Madagascar would require twenty years' time, a billion of francs ($200,000,000), and the lives of 200,000 men, and even then they would not be safe from constant guerilla attacks; while they would have the satisfaction of knowing that they had sent back into barbarism a nation which gave a brighter promise of speedy civilization than any other on the face of the globe.

It was evident to the French Government that they must make peace; yet they were reluctant to own themselves beaten. On the other hand, the Malagasy were growing stronger every day. They had suffered some losses, but they had made more gains. They had acquired much knowledge in military affairs and statesmanship, and this, without the demoralization and wreck which war usually brings; notwithstanding the losses by battle and by sickness, their population was larger than when the war commenced. Religious worship, under church organization, was constantly maintained in all the camps. In the two largest camps there were twenty regularly constituted churches in each, with their pastors, who were soldiers, and their families and schools were established in each camp, and the teaching went on regularly. Many natives among the soldiers were converted. Strict temperance was maintained, and Christian song resounded from all the camps.

Several times during 1884 and 1885 the Queen held kabarys, or mass-meetings, at which hundreds of thousands of her subjects assembled on the great plain near the capital, when she told them of the progress of the war, of her affection for them, and of her trust in God. Their loyalty to her and their affection for her gave her great encouragement and strength. At one of these mass-meetings she proposed that the Premier should voice the prayer of the nation that God would send them speedy deliverance. It was a grand scene! The venerable man, with bared head, gave voice to their petitions, his lips quivering with emotion at each sentence, while from these hundreds of thousands of earnest worshipers the responsive amens came up like the voice of many waters.

Obviously, the Malagasy, if they had had a firm, unflinching friend among the nations of Europe or America, were in a position to dictate terms of peace, and France would have accepted them. As it was, with a new and courteous envoy in place of the former brutal ones, France exacted hard and unjust terms, though her own losses were very heavy. She had expended more than twenty-five million dollars, and had sacrificed at least 12,000 men and some of her best officers, and she gained only a bay and harbor in the poorest part of the island, a titular right to interfere in the foreign policy of the Queen, a right to lease lands for a long term of years, and two millions of dollars' indemnity for damages to her own and other citizens. But she was glad to withdraw at any price.

The Queen of Madagascar, being relieved from these burdens and trials, has returned to her more congenial task of endeavoring to elevate and bless her people. There was no falling back during the war in the number of churches, of communicants, and of schools, and in the midst of great peril and of death, thousands found consolation in their faith in the ever-living Saviour. Queen Ranavalona II. had established a branch of the Red Cross

Association in Madagascar, and her successor continued it. It proved of great service to her own troops during the war, and not only the sick and wounded Malagasy, but their wounded enemies also received help and healing from its nurses. At the close of the war it was found that the French, having used the Sakalava and exposed them at all points of danger, and to the deadly coast fever as well as wounding and death, after promising to care for them, had abandoned them to their enemies. Many of them had perished in their miserable huts, and hundreds were wasting away from fever and wounds, having no one to care for them. The Queen interested herself personally in ministrations of mercy for them, and by her care and attention many of them were brought back to life and health, and from being the bitterest of enemies to the Queen have now become her loyal and loving subjects.

As soon as peace was restored active work was resumed in the establishment of new schools and missions among the border tribes. Twice the Government found that there had been feeble efforts to restore idol worship and the poisonous ordeal of the *tangena*. These attempts were promptly put down and "the more excellent way" taught, of the worship of the one living and true God. The laws were enforced all over the island, and everywhere was the love of Christ proclaimed. God's richest blessings came down on this faithful work for Him; 1887 and 1888 have been, in a peculiar sense, years of the right hand of the Most High. The accession of converts has been very large, and the people have been pressing into the kingdom of God in great numbers. Of course, there is some danger of unworthy persons being admitted to the churches, now, as in apostolic days, for intemperance and lust are the prevailing vices of the heathen population; but the churches are, as a rule, very careful and prompt in their discipline, and temperance and purity are strictly required of all their members. Yet, unquestionably, the righteous souls of the missionaries and native pastors are sorely tried, by the fearful prevalence of immorality, lying and intemperance among their professed converts. In a country which, sixty or even fifty years ago, was as wholly given over to lust as Corinth was in the apostle's time, it is hardly to be expected that these sins should be wholly exterminated. The Queen and her officers are models of purity; but the influence of the French traders, officers and sailors is of the vilest character, in promoting concubinage and gross licentiousness, and the English, Italian and American traders are not much better. The English Government is responsible for the prevalent intemperance, forcing, as they do, the vile rum of the Mauritius into the island, in spite of the strict prohibition of the Malagasy Government. The statistics of the churches and schools to July, 1888, are as follows: There are not more than 40 European missionaries in all, but there are over 1,000 ordained native pastors, about 5,000 native preachers, 1,300 schools, with 125,000 scholars; 150,000 church members, about 450,000 adherents, and at least 1,500,000 nominal Christians. The people are very quick to learn, and a larger proportion of them are more intelligent, even in religious matters, than most of the common people in European countries. With all its short-comings and faults, Madagascar is *the missionary miracle* of the nineteenth century.

LAY MISSIONARIES IN CHINA.

BY B. C. ATTERBURY, M.D., PEKING, MISSIONARY PRESB. BOARD.

THE object of this paper is to briefly emphasize the following:

1. Need of more Christian workers in China.

2. Advantages to be gained in employing a certain proportion of lay workers to supply this need.

3. These lay workers should be sent out by our various Missionary Boards.

4. On the missionary field they should conform in dress and modes of living as closely as possible to the habits of the Chinese.

Before discussing these points, let two objections which are commonly urged by many against this whole subject of the employment of lay agencies by the church be stated.

The first of the objections is, that the employment to any considerable extent by the church of lay agents necessarily means the lowering of the standard of an educated minister and lessening their influence. But this by no means follows. The Christian Church in its various branches represents a constituency of every class of society and all grades of intelligence. So long as our congregations are composed of intellectual, cultivated people, they will demand an intellectual, cultivated minister, and the demand must be supplied. In China, as well as elsewhere, men of high attainments are needed to translate books, study the various systems of religion, and preach to converts advanced in Christian knowledge. Such should be sent out by our various Boards. But besides these there is room also for another class of laborers of different attainments and education. The employment of this latter will no more interfere with the functions of the former than do the track-layers and other workmen who follow the civil engineers disturb them in their duties, as they lay out a railroad. The employment of the one leaves the other freer for his special line of work, and the need for engineers with their superior attainments is all the more sharply brought out by contrast with those who are engaged in other details of road-laying.

The other objection to this subject is, that lay workers are often cranky, inefficient workmen, and it costs as much to employ them as it does so-called thoroughly educated clergymen. This objection would have weight if it could be shown that there are no cranks or inefficient men among the graduates of our theological seminaries. It is not proposed to send out hap-hazard, to the missionary field, every pious man or woman who comes along merely because he or she wants to become a missionary. Candidates desiring appointment must present the same credentials as to fitness for the work as do other missionaries, with the exception of not having pursued a regular theological course. Those recommending these candidates for service must be sure of their experience in Christian work, of their knowledge of the Bible and acquaintance with Christian evidences.

There are such earnest, Christian men and women "of sanctified common sense" who wish to be engaged in God's work. To say that such lay workers are necessarily cranky, difficult to control, and even if not educated up to the highest notch cannot do honest, efficient work, shows a non-acquaintance with what many of our city missionaries, those connected with the Young Men's Christian Associations, members of the China Inland Mission, and many other prominent and honest Christian workers, are accomplishing. In the East, the names of Wells Williams, Dr. Hepworth, Peter Parker, are household words, yet they worked and translated for the church without having been in one of its theological seminaries.

The argument that since it costs as much to support a lay worker as it

does a clerical missionary, and hence the latter should always be chosen, should sometimes be turned around and stated thus: That since it costs as much to send out a clerical, as a lay missionary, our Boards in their selection of agents should give preference to the latter. The church must understand that the employment of one class of men, ministers we call them, to the almost utter exclusion from Christian work of other classes has no sanction, either in the Bible or apostolic teachings. A theological education *per se* is no guarantee of success in Christian work; like wings to a flying fish, it often changes what otherwise might be a good swimmer into a very poor flyer.

The first point alluded to above is the necessity for more Christian laborers in China. By way of illustration we present some statistics, copied from various sources, but accurate enough for practical purposes. Four hundred millions of people, 35,000 Protestant converts, and not all these giants by any means either in spiritual power or Christian knowledge. This proportion can be better appreciated by supposing that every letter of our English Bible could stand for a Chinaman. It would take over 100 Bibles to represent the number of heathen, while the Epistle to the Romans would stand for the members of our various Protestant churches. At present in China there are laboring, say, about 300 ordained ministers, or one to considerably more than one million of inhabitants. In the United States this proportion is as one to every 800 people. In that country also there are over 1,000 counties representing districts more populous than some of our states where the gospel has never yet been heard. The whole Empire is practically open to missionary effort, but the workers—where are they? We constantly hear that our theological seminaries do not graduate a sufficient number of capable men to supply even home demand. Under the present system of choosing its missionaries for work abroad, our Boards then must either depend on those who are needed here, or, on the principle "anything is good enough for the heathen," send out men who can be of no use at home. Why there is this dearth of those willing to enter our theological seminaries we do not discuss. The fact remains that many who are fitted to do good work for the church both at home and abroad do not take a theological course. Why should not our Missionary Boards, if they cannot secure a sufficient number of efficient clerical missionaries, send out a certain proportion of such as their agents to China and other fields.

The second point to be spoken of is that even if a sufficient number of theological graduates were offering themselves for missionary work, there are some advantages to be gained in certain lines of work in rather employing lay workers. In China those who are willing to listen to and believe in the gospel are not the intellectual or wise, although these are not to be neglected. But it is the coolies, the farmers, the villagers, the small tradesmen, who form by far the greater part of our native congregations. To get hold of these not so much intellectuality is needed as an earnest, loving heart. To instruct and guide them, an acquaintance and sympathy with their daily life is more important than a knowledge of Greek or Hebrew. He who is willing to put on their dress, live in some such manner as they live, eat of their food, and sitting on the same bench, is able to talk about what interests them, speaking simply of the folly of idolatry, and of the one true God, will win their hearts. To fit one for this simple work the ordinary theological training is no *sine qui non*, but perhaps a hindrance. A knowledge of how to deal with the lower classes comes from having had personal contact with them, and here the layman often has the advantage over him who has passed so many of his years in his study pouring over his books.

Another advantage also to be gained in sending out lay workers in China is that these are more likely to be free from theological bias and the powers of church traditions, and hence will probably work in greater harmony with those of other denominations. This is no slight consideration. The figure of the various sects being but different branches of the same army, but all engaged in fighting for the same cause, is a good one. But when the infantry begin to boast that they are better than the cavalry, or the cavalry assert that the artillery are not loyal to the King because they differ from themselves in drill and equipments, then the simile loses its force. In China there are those who tell their converts that their own church, the Greek Church, the Roman Catholic Church, are all right, but that the members of other Protestant bodies are all wrong. There are husbands immersed by close communionists who are not allowed to sit at the same communion table with their wives because immersed by others who believe in open communion, while the most powerful argument used against the formation of a union theological seminary was the fear lest the students would not be able to study Whedon's Commentaries. Of course, neither Chinese converts nor other sensible people understand why there should be these differences amongst those worshiping the same God, reading the same Bible, and expecting to go to the same heaven.

A union native church in Japan, China, and other heathen countries will become a possibility only when those who have the oversight of the bewildered flock are willing to consider all loving the Lord Jesus in sincerity as their brethren. The graduates of our theological seminaries are chiefly responsible for this keeping alive on missionary grounds the differences between the various sects, and for this reason perhaps some should be confined to work in home lands where they can do less harm.

The willingness also of laymen to vary according to necessity the character of their religious meetings is another argument in favor of their employment. To reach the masses in China demands the same versatility and adaptability to circumstances as in New York City. A set order of service consisting of a certain number of prayers and hymns, with the "unfolding" of a text into innumerable heads, all of which must be gone through with or God is not duly worshiped, will no more attract certain classes in that country than here. Some there can fill our largest chapels, for those coming expect to be interested with plenty of good gospel singing, with catching tunes and addresses, short and to the point, while others—well, *vice versa.*

The third point to be briefly touched upon is that our various Missionary Boards instead of sending out only those who have had a regular theological education, as is the custom now, should send a certain proportion of others who do not possess this qualification. Young men and women are offering themselves for missionary work. If suitable, why should not the church make use of them? The Y. M. C. A. movement is outside of and independent of the church, principally because in the church itself as at present run—to use a political phrase—by those controlling it, there is but little encouragement given to the lay worker to spend and be spent in its services. The diploma of some seminary seems necessary for any one wishing to fill any position under its control. Is it not better to change somewhat this plan even if preconceived ideas have to be given up, and insist that the men and women nurtured as children in its bosom shall also be allowed to spend their maturer years in its service, instead of being compelled when wanting to be of use in the world to join outside agencies because unable or unwilling to take a certain prescribed course of preliminary education?

The fourth point to which we have come is: If these lay workers should be employed by our various Missionary Boards they should, when on the missionary field, be willing to adopt the native dress and live in native houses. In other words some of the methods employed by the now well-known China Inland Mission should be adopted by other societies as well. At present in China the average salary of our missionaries, if married, is from $1,000 to $1,200; about two-thirds of this sum is paid to single men. Besides this there are other allowances made for children, medical expenses, house rent, when necessary, all of which will increase this amount somewhat. The average cost of a house built in the usual foreign style is about $3,000. It must be noted carefully that it is not said that these salaries are too much, or that the residences built for the missionaries are too large. Christianity represents a following composed of the wealthiest in our country and the resources of the church are large. In the ports it looks well to see substantial buildings connected with missionary work, and, mingling with all classes of society, many missionaries are compelled to maintain more or less so-called "style" in their modes of living. But in the country villages and interior towns, where many of our converts live, workers from abroad can live more as do the native Christians themselves by adopting their style of dress and homes with certain modifications on half the above mentioned salary with a like reduction in the cost of mission premises. This statement can be corroborated by many actually living in China under these conditions. In this mode of living a saving is effected along the whole line of household expenses, dress, servants, coal, furniture, while any sacrifice of some of the luxuries of life is more than compensated for in being able to say in the matter of self-denial to our native helpers and church members "come," instead of "go," getting nearer to the people and by putting a brake on the general tendency to unnecessary expenditures in living, so characteristic the world over, ward off much hostile criticism.

To have $100 a year to spend on their family expenses would seem a large sum to the majority of our church members and native pastors. Surely, then, some of their Christian brothers from the west should be able to get along on several times this amount. We believe there are those willing to go out as missionaries under these conditions, and if so our Boards should be willing to send them.

The objection that thus there would be two grades of salaries for men and women laboring in the same society has but little weight. In the Methodist Church it is an understood thing that its younger men shall do pioneer work and receive less pay than do others living in the large towns of the country. In every society, or in any business firm, there are inequalities of pay and duties. If thought best the difference thus saved in salaries might be invested in some life insurance company to be paid to the missionary after a certain number of years of service. In the matter of children also somewhat larger allowances to those who receive just their living expenses on the foreign field than to others in some cases should be granted, when these children have to be sent to the homeland for education.

The ideas suggested in this paper that lay missionaries, as well as clerical, should be sent out by our Missionary Boards to China at least, and that these—with the idea of bridging over as much as possible the chasm which lies between the foreigner and the Chinamen—should adopt native dress and native modes of life, is in harmony with the example of Christ and the teachings of the New Testament.

Rev. Dr. Martin, President of the Imperial College, Pekin, thus writes on this subject:

"On the advisability of lay missionaries coming to China I hold strong views. The field is so vast, and the work called for so various, that it would be a fatal restriction to send out none but ordained ministers. It would be like depriving an army of its non-commissioned officers.

"Of the class of lay laborers that appear to be required we may mention two or three. First, medical men, a class whose influence in China is steadily growing and whose members are for the most part unordained. Second, teachers—educational work in China has a great future. It would be a grand mistake for missionary societies to follow blindly the example of the apostles and limit their agents to the one work of preaching. Times have changed, and methods must be changed to suit them. Third, artisans: the backward state of the arts in China opens a wide door for Christian enterprise in this department. Good men, possessed of mechanical skill in different lines, might benefit the Chinese and at the same time earn a support for themselves, but aiming chiefly at religious results it would be well for them to form part of a missionary organization rather than to act independently."

He thus answers the question: Should some of the principles of the China Inland Mission be adopted?

"By all means. These principles in general commend themselves as based on common sense and have acquired the prestige that comes from experience. Native dress and native houses are required in most places as an indispensable condition to the peaceful and effective occupation of the ground."

Rev. Dr. Blodgett also gives the weight of his experience and labors in China on the same subject. He writes:

"Are there men gifted with God's Spirit and consecration to Christ's service among the lay workers in the United States? Are there those whom God has approved, to whom He has given fruits of their labors? If so, and if they are desirous of preaching the gospel in China, let them come. There is a pressing need in North China for a class of laborers who, leaving to others book making and extensive study of the Chinese classics, shall be both able and willing to go with native helpers into all the towns and villages, preaching the gospel. Such men should wear the Chinese costume, eat the food of the natives, live in native houses, sleep upon their furnace beds. Undismayed by annoyances of all kinds, they should be able to follow up such service year after year for seven or eight months each year with patience and endurance. Would any lay workers or ordained pastors or any thoroughly educated men be ready to join such a band of workers on equal terms? If I mistake not some of our best educated young men, those of choice spirits and rare gifts, would rejoice to cast in their lot with such a band and, Wesleylike, 'evangelize China.'"

Dr. Blodgett goes on to give some sound practical advice as to just how he considers this plan of the use of lay agencies can best be carried out. Rev. Mr. Beach of Tung Chow, also writes in the same way.

EMIN PASHA.

BY REV. LOUIS GROUT.

WHO is he? what is he? where is he? what is he there for, or what is he doing? Few questions of a far-reaching character and interest are just now more common than the above concerning the Prussio-German doctor—friend of Gordon, Governor of Southern Soudan, African explorer and benefactor, eminent linguist and naturalist—whose assumed name stands at the head of this article. Eduard Schneitzer, who took the Arab-Turkish name and title of Emin Pasha, for the sake of the help it might give him in his beneficent work in the Soudan, was born of Protestant parents in Oppeln, Prussian Silesia, March 28, 1840; began the study of medicine at Berlin in 1858, and graduated at the university of that city in 1864. Fond alike of travel and of natural history, he went that year to Turkey, crossed over into Asia Minor, remained there until 1873, then returned to Constantinople, where he soon mastered the Arabic and several kindred languages. In 1876 he entered the Egyptian service as a medical officer, was sent to the Soudan, and eventually to General Gordon; and then, in 1878, after the Egyptian Government

had made Gordon Governor-General of all Soudan, it accepted the general's recommendation and appointed Dr. Schneitzer to be his successor as Governor of the equatorial provinces in South Soudan. Here it was that he laid aside all indications of his European origin and assumed the name of Emin and the title Bey, Effendi, or Pasha, that he might the more readily reach the people over whom he was set as ruler, at the same time telling his friends that "a Turkish name would never change an honest German into a Turk."

The region over which Emin Pasha has been called to rule may be described in general terms as on the sources of the White Nile and of the Aruwhimi, a branch of the Congo. It is sometimes spoken of as the province (or provinces) of the great equatorial lakes, and sometimes as the equatorial province of the Soudan. It lies between twenty-eight degrees and thirty-eight degrees east longitude, and extends from the equator to five degrees north latitude, includes at least a part of Bahr-el-Ghazel and Niam-Niam on the north and west, and has the Congo Free State, of which the King of the Belgians is nominal ruler, for its southern border. Its capital is Wadelai, situated just a little north of Lake Albert Nyanza and about a thousand miles south of Khartoum. When Ismail, the Khedive of Egypt, formally announced an extension of his Soudan rule southward, so as to include the whole Nile basin up to the equatorial lakes, he issued a firman to Sir Samuel Baker, giving him absolute control over the whole country south of Gondokoro. Then, in 1873, when Baker retired, General Gordon was sent to take his place. Both evidently did what they could to suppress the nefarious slave-hunting in which the Arabs and others had been for a long time engaged, and were making just these provinces the great field of their operations. When Emin Pasha took Gordon's place he, too, gave himself with great zeal to this work, as also to every other good thing, and for a time with much success. But when the Arab slave-dealers and the Mahdi combined to recover their country from Egypt and the English, and well nigh succeeded, they began also to set Emin Pasha's rule at naught, and so revive the iniquitous business to which that rule was so stoutly opposed. No doubt both Baker and Gordon did, each in his turn, all it was possible for any man to do in their circumstances in such a field and with such a desperate opposition as they had to contend with. Nor does Dr. Emin fall at all behind them in his zeal, his efforts, or his success. Great praise has been bestowed on them each and all. Great praise is their due. Few who have not had experience in such a work can ever know or appreciate the strength of the opposition they had to encounter. At present the great business of hunting, catching, transporting, and selling men as slaves is almost entirely in the hands of the Arabs. They believe in it. They delight in it. They have hosts of helpers in their employ. Great are the gains they make in it. Their religion approves it. Their Bible, the Koran, encourages it. All the Mohammedan governments in Africa combine to sanction and aid the inhuman practice. And yet much has been done—done by the men just named—to limit and suppress the abomination and to promote the weal of the people under their care.

Of Dr. Emin it is said :

"He found his province in a condition of chaos when he undertook the government. Disreputable officials had obtained power and influence, the slave-trade was in full force everywhere, innumerable cruelties and oppressions of the poor negroes were rife on every hand, no industry or agriculture was encouraged, and the government showed an annual deficit of £32,000. In one short year Emin introduced a wonderful change. He put down corruption, banished oppression, and changed misery into prosperity. In four years he had expelled all the Arab slave-dealers; had replaced Egyptian soldiers by natives of his own training; had turned the deficit into a profit of £8,000 a year; had introduced the cultiva-

tion of cotton and indigo, coffee and rice; had constructed permanent roads, and established a regular mail between his several stations, and introduced camels and oxen for transport. Meantime he had won the love and confidence of all the tribes that lived in his territory."

Surely both great and blessed was the work done by Dr. Emin during those few first years of his reign; great, also and well-earned, has been the praise of it in all Christian lands. And yet, if ever the philanthropist, the Christian, or any other man should get the impression that any such benighted province is to be redeemed or put on a basis of sure, continued life and peace so quick, and without other agencies, no mistake could be greater. Least of all can any African province on which the rapacious eye of the slave-hunting Arab has been set be permanently recovered, save by a large admixture of those most earnest efforts which have their origin and efficiency in the truth and grace of the gospel—efforts the full force of which can never be brought to bear upon any most ignorant and degraded people in a day or a decade.

During Baker's four years' rule in the Upper Nile basin, he was said to have "given the cruel commerce of the Arab slave-dealers a severe blow." During Gordon's subsequent rule there he, too, was said to have "given the slave-trade a deadly blow." And yet Emin is said to have found "the slave-trade in full force everywhere; innumerable cruelties and oppressions of the poor negroes were rife on every hand." And now, after all he has done to "clear his territory of slave-dealers" and "banish oppression," some who have most freely accorded to him this well-deserved praise say: "The saddest news we have heard from Africa in many a day is that the work of this great and many-sided man is probably at an end, and that the people he so ably and heroically served are remitted again to barbarism and the slave-hunter." Nor will any who know the full meaning of the late uprising in the Soudan to throw off Anglo-Egyptian rule, or the meaning of recent murderous assaults on Christian missions in the great lake regions and on the east coast of the continent, need be told that the slave-hunting spirit and power of the Arabs are bent on having permanent, unlimited sway in all Central Africa. To this end they are steadily looking and working. And here it is we have the secret of Emin Pasha's long-enforced insulation and destitution—why nothing was heard from him for more than a year; why he was hedged about so long "at Wadelai making garments of cotton he had planted and spun, making shoes of ox-hides he had taught the people to tan, using honey for sugar, hibiscus-seeds for coffee, making candles of wax, and soap of tallow mixed with ashes, living on a few vegetables and meat, waiting for Stanley, of whose coming he had heard."

It was in January, 1886, that Dr. Emin wrote of his having been practically cut off from the civilized world for the last three years. Six months later he wrote asking for succor—not an armed force, but supplies, including ammunition for his own forces. Responding to this appeal, the British Government fitted out a relief expedition in the early part of 1887, and appointed Stanley to the charge of it. Toward the cost of this, which consisted of 700 men and ample supplies, the Egyptian Government contributed $50,000, and the British Geographical Society $5,000. Starting from Zanzibar, Stanley moved by steamers to and up the Congo to Stanley Falls, then returned to the Aruwhimi, on which, at Yambunga, he left a camp of men and supplies under Major Bartelott, and started on foot for Wadelai. While Stanley was making up his expedition at Zanzibar he chanced to fall in with that arch slave-dealer, Tippu Tib, captured and subsidized him, thinking it better policy to buy up than fight one who had been for years the great terror of the helpless tribes of Central Africa, and of both commercial and mis-

sionary settlements among them, as also one whose intrigues and power over an army of slave-dealing Arabs had seemed to be well nigh unlimited. Having taken this uncrowned king into his employ, Stanley made him a kind of sultan, with headquarters at Stanley Falls, to be at once a paid ally of the Congo State, and especially a champion helper in putting down the terrible slave-traffic in Central Africa!

When Stanley started on his expedition he hoped to reach Wadelai in eight months, or by the middle of October, 1887. But his journey on foot from Yambunga was slow and difficult. About the middle of January, 1888, a little less than a year, it would seem that he met Emin at Wadelai, having with him 330 men and plenty of stores, all well, yet greatly exhausted, having been compelled to make a long detour to the northeast to avoid swamps and hostile tribes. And yet another year had expired before anything like authentic or definite intelligence had come to us from him. It was near the close of 1888 that he was reported as having been captured by the Arabs, but nothing was known of him. Indeed, it was only about the middle of last December that the House of Commons was discussing the question of sending an expedition for his relief. But on the 16th of January, 1889, the contents of a letter reached Brussels, written by Stanley to Tippu Tib, dated August 17, at Bonalya, twelve days' march from Stanley Falls, in which he says he left Emin May 28 at Wadelai, well and with abundant supplies, and that he would take the men and stores at Yambunga and start on his return to Emin in ten days, hoping Tippu Tib would join them, either in helping Emin strengthen his post or in efforts to make his way in safety to the coast. Whether this letter is genuine, and what may be the developments of a later date, are points of great interest on which all are anxiously waiting for definite intelligence.

Few are the examples of heroism, self-denial, and persistent devotion to a great beneficent work such as we here find in Emin Pasha. The narrative before us is clearest proof of his self-sacrificing interest in the redemption of Africa from the terrible suffering and wrong to which for long ages she has been subject. To see "a single European standing by and defending a province 400 miles in extent from north to south by 700 from east to west, full of poor, helpless negroes, resolved to protect them from being victimized by Arab slavers, and to lend them a hand toward civilization and security"—what nobler, more inspiring sight does the age offer for us to study or admire? His love for his work and his attachment to his people, and theirs to him, were beautifully indicated when he wrote, last year: "These natives have stuck bravely to me, and they deserve the best government and help that can be given them." Already in a previous letter had he signified his glorious purpose, when he said: "The work that Gordon paid for with his blood I will strive to carry on—if not with his energy and genius, still according to his intentions and in his spirit. . . . I shall remain with my people until I see that both their future and the future of this country are assured."

STUDENT VOLUNTEERS FOR FOREIGN MISSIONS.

"THE MISSIONARY NET."

VOLUNTEERS will be interested in a letter of Bishop Thoburn's, of India, given in the January number of *The Church at Home and Abroad*. The Bishop is a man of wide experience, and thinks that less than ten per cent. of those caught by "the missionary net" are accepted by the Boards or persevere in their intention. Many are of unsuitable age. Others have "a quiver full of little arrows." Some are rejected because of defective education and no habits of study. "A slipshod, superficial, inaccurate graduate of a college will be beaten clear out of sight by the careful and accurate country school-teacher who studies." Three-fourths are rejected for one of the above

reasons. The average age of those that are left is about 27. Some of these are rejected by the physician for physical disability; others because their testimonials are not satisfactory. When the number has been sifted down, perhaps from 100 to 5, some of those who are accepted may change their minds or find excuses for not going at once. The Bishop brings against young men the charge of not really knowing their own minds. "Forewarned is forearmed"; many volunteers will take the hint as to the conditions and requisites of final acceptance.

MR. WILDER'S WORK.

Mr. R. P. Wilder, traveling secretary of the Student Volunteer movement, has completed a successful tour in the South and East. At Louisville, Ky., 13 men decided for foreign missions. At Mayville College, Tenn., six men and six women signed the volunteer pledge. At the East Tennesee College Conference Mr. Wilder met Mr. Mott, and the two worked together. The power of the Holy Ghost rested upon them in such measure that on Sunday there were 20 inquirers after Christ. At the earnest request of the authorities another day was spent there. Monday afternoon, at a meeting for cadets, 22 sought Christ. Four of the five captains are now Christians. On Monday night there were 15 inquirers. Five men decided for foreign missions. At Chapel Hill, N. C., five pledges were secured and the sum of $187 was raised. At Hampden-Sidney, Va., 16 men signed the volunteer pledge. At the New England College Conference Mr. Wilder again met Mr. Mott. Fourteen male volunteers were secured. At Amherst, $250 was raised among a small number of students. It is hoped to increase the sum to $700.

Mr. Wilder will spend April in Iowa and Nebraska; in May he will visit Kansas, Missouri and Illinois.

NOTES.

—The University of North Carolina will send a teacher to Japan.

—At Bryn Mawr three college girls have volunteered for foreign missions. A representative will be sent a year from November.

—Oberlin was visited by Mr. Wilder in March. Thirty-two volunteers enrolled and between $300 and $400 were secured.

—The Northfield Letter to volunteers is published. A copy will be sent to every volunteer. Extra copies may be had at three cents each.

—A district convention of the Inter-Seminary Missionary Alliance, held March 14th at Lancaster, Pa., was addressed by Dr. A. T. Pierson.

—College Secretary J. R. Mott, Chairman of the Executive Committee of the Student Volunteer Movement, has been doing efficient work in the South developing and organizing the volunteer forces.

—At a Missionary Conference in New York City $565 was raised by the ladies toward the current expenses of the Student Volunteer movement. The expenses for the year will be about $1,400. The Foreign Mission Committee of the King's Daughters will keep Messrs. Stoops, O'Brien and Smith in the field this summer recruiting volunteers.

—The student volunteers of North Carolina are planning an active campaign in that State. There are 15 volunteers in three colleges; they expect to raise the number to 50 before the year is out.

—Mr. W. H. Hannum, Corresponding Secretary, has issued statistic blanks to be filled out by volunteers. The blank is accompanied by a letter stating briefly the growth and organization of the movement, and pointing out the consequent need of a permanent and reliable record. Statistics are gathered under four heads: (1) Personal; name, address, age, etc. (2) As a volunteer; when decided, at what college, training in Christian work. (3) As a foreign missionary; when sent, by what Board, foreign address, present opinion as to the needs of the foreign field. (4) About others; any points as to missionary interest, etc., that would not be likely to come to the attention of the Executive Committee. The intention is to get and keep a list of volunteers carefully revised to date, and to have accurate information of the plans of each.

II.—GENERAL MISSIONARY INTELLIGENCE.

I.—British and Foreign Bible Society.

Lord Brassey recently made an eloquent address in England from which we abstract some items of interest:

The total issue of the Scriptures since 1808 amounts to 116,459,000 volumes, and the increase in the sale and distribution is one of steady progress. Such an enterprise must be costly, and it was gratifying to know that in England it had been so nobly supported. The list of contributors included thousands who the given under the promptings which came from heaven. It was impossible to go over the whole field dealt with in the reports, and he naturally looked at places which in the course of numerous voyages he had personally visited. The condition of those places would, he knew, be one of complete spiritual destitution but for the efforts which were put forth by that society. In the dark continent he knew from personal experience there were great difficulties in the work of distributing the Scriptures. On the West Coast there was a deadly climate which carried away many of the noble Christian men who went forth to do the work of the Lord in that country; and on the East Coast, in addi-

tion to the difficulties of climate, they had the hostility of the Arabs, which must be met by a mixture of courage and tact which was not often met with in frail humanity. Even in Africa the work was making progress, and Mr. Johnstone, who was doing good service on board a mission steamer on Lake Nyassa, asked them for an increased supply of the Scriptures in Arabic. In the reports there was an interesting account of how the Bible was eagerly asked for by the travelers in caravans, to read in the long rests in the mid-day and evening. In the island of Mauritius, too, the circulation of the Scriptures was doing a great work, and became a valuable influence for the spread of Christianity amongst the migratory coolie population. Referring to India he said that it was satisfactory to learn that the distribution by sale of the Scriptures was the largest on record, and the reports from Madras and Bombay were of a progressive character. They knew the seclusion in which the women of India lived, and the difficulty there was in conveying to them the precious truths of the Gospel. The society had done a splendid work in organizing the agency of mission women, who were enabled to carry the truths of the gospel to the heathen and Mohammedan women of India. There was not less than 300 native Christian women engaged in that most valuable and yet most difficult work.

After alluding to the labors of the society in Ceylon, China, Japan and the Colonies, he remarked that if Christians had found God's Word a comfort in the hour of trouble and sorrow—if they had drawn from the Scriptures guidance beyond all expression precious, among many difficult tasks—if they had drawn precious hopes for the life of the future, and felt grateful for the precious feast of which it had been their privilege to partake freely, the promptings of gratitude would impel them to do their utmost to extend to others the blessings which had been so largely bestowed upon themselves.

II. India.—Educational Report, 1887-8.

The total expenditure on education, which was 2,52,41,414 rupees in 1886-87, rose to 2,61,-91,280 rupees in 1887-88. The percentage of the total population of school-going age that actually attended school was 11.8, as compared with 10.7 per cent. the preceding year. On March 31, 1887, 3, 343,544 pupils were on the rolls of the different schools to which the statistics relate, while on the same date in 1888 the number had risen to 3,460,844. The numbers attending school in 1886-7 comprised 2,960,859 at public and 372,685 in private institutions; and, in 1887-8, 3,021,721 at public and 439,123 at private institutions. There were 2,345,794 Hindus, as compared with 2,303,812, in 1886-87; 804,485 Mahomedans as compared with 752,441; 23,160 Europeans and Eurasians, as compared with 23,185; 74,498 native Christians, as compared with 60,611; and 203,121 of other classes, including aborigines, as compared with 192,314. There will be some surprise expressed at the foregoing figures, which show a sustained increase among the Mohammedan pupils, distributed over every stage of education, and chiefly noticeable in the private schools, which were attended by 240,472 pupils, as compared with 195,-415 pupils in 1886-7.—*Our English Correspondent.*

A Remarkable Document.

The following is an extract (translated) from a document addressed by the Greek Patriarch of Constantinople to the Bishops under his jurisdiction, dated June 9, 1844.—G. W. WOOD, D.D.

"And in the days of our most holy predecessors, as well as in our own, the church has not failed to write and to command your Holiness most carefully to see to it, that within your diocese there be neither bought nor sold, nor read by the Christians under your charge, anti-religious, anti-government books, such as entirely corrupt the Christian people in their politics, their religion, and their morals. And we do not doubt that obedient to ecclesiastical authority, you will discharge this your episcopal duty, and watch most diligently that the Christians within your jurisdiction be not injured politically, religiously, or morally. And especially influenced by the fact that the Old Testament has recently (in the year 1840) been translated from the Hebrew, we would recall to the remembrance of your Holiness what the church has written at different times concerning this subject, commanding you unchangeably to persevere in such watchfulness, and take good heed that this Old Testament, recently published, be neither sold, nor bought, nor read in your diocese, as not being received by the church; nor any kind of anti-religious, anti-government book. You are to prevent the Christians in your diocese from the sale, purchase, and reading of such corrupt books that they may not be corrupted in their politics, their religion, and their morals; and you are by your counsels and instructions to confirm them in their civil and religious duties, that you may please God, the Royal Government, and your holy Mother herself, the great church of Christ."

Africa.—Slavery. A meeting was held last week in Exeter Hall, to consider the slave traffic so far as it affects Africa. The audience included many ministers of religion, military men, and politicians, who listened with much interest to an address on this important subject by Commander Cameron, R.N.

The Archbishop of Canterbury presided and delivered a thoughtful opening speech. He rejoiced to find that English people are making up their minds that all slavery

must come to an end. He would fain we had been moved to this determination by the principle that every kind of slavery is a degradation to him who slaves, and a worse degradation to the man who makes his fellow slave, rather than by the intolerable evils which lie behind the system, and have now assumed so gross a character that the human mind revolts at the very thought of them. Whole tracts of Africa are, he remarked, returning to the silent void which preceded the creation of man on the earth, and we may well ask what is at the root of the matter. There ought to be a power of resistance amongst the people, but we see that among the African tribes there is, unfortunately, nothing that deserves the name of community, no form of national life. We find, however, that the African people form communities round about Englishmen, and learn from them many things. Therefore, continued the Archbishop, it is beginning to dawn upon us that the way to stop slavery is to guide these great nations to profitable labor by what may be called "industrial missions." We either possess or have claims to large tracts of country in East Africa, and it behooves us to consider why God has given us power over them. Whatever we do in the matter we should do as Christians, and then we shall have God's blessing.

Commander Cameron dealt at length with the horrors of slavery, and the pressing need for the abolition of the system. In Central Africa, he said, whole nations, millions of people, have been swept away, and the iniquity of slavery is increasing. Legitimate trade is a valuable ally in efforts to stop slavery, but it cannot flourish alongside of the fearful traffic. The speaker exhibited large branches of trees, called "slave forks," which are bound to the necks of slaves. The victims of this wicked bondage have no fear of death, but rather desire it, for something worse than death awaits them after enduring the awful agonies while traveling. Commander Cameron claimed that it is the duty of Britain to say to those nations who dabble in slavery, "You shall not do this thing." If we show ourselves perfectly clean in this respect, our influence will be very great. He also claimed that we have an indefeasible right to the great lakes of Africa. In conclusion, he urged the desirability of conciliatory intervention in African affairs for the good of the people, with a police force to maintain order and prevent slave-hunting and fighting. He asked his hearers to pray to God for the success of well-devised proposa's to meet the necessities of the case.

Captain Hore, of the London Missionary Society, for twelve years resident at Lake Tanganyika, followed with an address, in which the subject was treated in great detail. He maintained that under good and peaceful government slavery would disappear.

The Bishop of London moved a resolution urging the British Government, either alone or in association with other powers, to consider the possibility of devising measures calculated to diminish and suppress the evil, and, moreover, to use all its influence to secure the maintenance of the Zambesi as an open highway. This was seconded by the Dean of Westminster, and carried with acclamation. A healthy public opinion on this subject in Great Britain is greatly needed at the present time, and if such meetings, with really warm-hearted as well as fully informed speakers, could be arranged throughout the country, much good must result.—*The Christian (London)*.

—Details of Mr. Stanley's journey for the relief of Emin Pasha have at last been made public. The letters, received in London, cover the period between the departure of the expedition from Yambunga, June 28, 1887, and the return of Mr. Stanley to Bonalya, August 17, 1888, for the reserves left under Major Barttelot. Written at the same time with that sent to Tippoo Tib, published last December, they were apparently held back lest the harrowing details of privation and failure should deter the wily Arab from sending reinforcements. The expedition started in June, 1887, with 389 officers and men, and with a reserve force numbering 257 left under charge of Major Barttelot, and after almost incredible hardships, reached the Albert Nyanza in December. Fighting began with the first day's march, and continued with almost all the tribes along the route, while dreary marches through interminable forests, desertion, starvation and disease, rapidly decimated the column. The famished men sold their rifles and clothing for a few ears of corn, deserted with their ammunition, and became at last so demoralized that resort to the death penalty became absolutely imperative. To crown the ghastly record, when the lake and plenty were reached, hostile tribes blocked the way and cut off communication with Emin, and in the lack of ammunition and food, compelled a retreat to the highlands. Four months were spent in collecting the scattered and enfeebled forces left in the rear, and in the recovery of Mr. Stanley from sickness, and in April an advance guard returned to the lake and met Emin, who had come from Wadelai in a steamer in search of them. A halt was made of several weeks, Mr. Stanley endeavoring by many arguments to induce the Austrian to leave his post and return under his escort to the Congo. As the latter had, however, some 10,000 people under his care, including a large number of women and children, he naturally hesitated to avail himself of the offer, not the less when informed of the disheartening experience of the relieving party.

Instead, he furnished Mr. Stanley with an escort of 101 men to enable him to return over his route, relieve his abandoned stations, and add to his forces the reserves left under Barttelot at Bonalya. The arrival of the explorer at the latter point in August last, his appeal to Tippoo Tib for reinforcements, and his return, presumably by a new and shorter route, to Emin, were announced in the letters made public in December. Since then his movements have been unknown, though dispatches last week state, on the authority of Arab traders, that both explorers were on their way to Zanzibar, accompanied by some 8,000 people, and with a rich store of ivory. However this may be, the details of Mr. Stanley's march to the Nyanza leave no doubt that the expedition has been the most disastrous in which he has ever engaged, neither his journey to Tanganyika nor his voyage down the Congo having compared in suffering and loss with this last fearful passage. Of the 389 men with whom he started only 199 were left in August last, while of the 257 reserves left at Bonalya, he found but 61 available for service. The invincible courage and unparalleled fortitude of a man who will adhere to his purpose under such discouragements cannot fail to add a new luster to his marvelous career.

Central Africa.—A missionary's journey. Mr. Arnot, missionary and traveler, attended a public meeting in the Christian Institute recently, and gave an account of his journeyings in Central Africa. Addressing a crowded audience, he said he began his travels on the East Coast, and going through the colony of Natal, the Orange Free State, and the Transvaal, struck a northwesterly course, emerging on the west coast of the continent at Benguella. Reports which had been received in this country from the missionaries in Africa had shown that their enterprises had been very disastrous, the reason being that they had been chiefly connected with the lowlying fever-breeding coast districts. He had early read in Livingstone's travels that he believed in the existence of a great central water-shed, and he thought that surely—although he had no great government at his back to support him, and no science to help him in traversing his way—he might be able to push past the waterways, and get to the water-sheds and mountainous parts of the country. Before any missionary could deliver his message to the natives he required to be three, four, or five years in the land to learn the language, therefore it was of the utmost importance to find a healthy place where this initial difficulty could be overcome. Through the kindness of a native chief, Mr. Arnot said he had had placed at his service a traveling wagon with servants and a team of twenty oxen. Starting in the dry season from Shoshong, he traveled by this means until he got into a region where the *tse tse* fly was so prevalent that the cattle and wagon had to be sent back. Before this severe hardships had been encountered, and the lives of the whole expedition would have been sacrificed for want of water had it not been for the timely intervention of a tribe of wandering Bushmen, who dug pits to a depth of six or seven feet, and, sinking hollow reeds still further in the sand, sucked up a supply of water. After sending home the wagon, Mr. Arnot and twenty porters started out on foot, carrying with them calico and beads for trading purposes, and a supply of food and water. They traveled for four days before they came to any ponds, and then, to their horror, they found that some elephants had exhausted them. With the greatest difficulty he prevented his porters from throwing down their bundles and at once starting off for the Chobi River, sixty miles distant. Ultimately he induced the men to look for water, but without success, until nightfall, when one of his servants returned bringing with him a supply which had been furnished by a tribe of Bushmen from a hidden deposit in the desert. Passing the trading station of Pandematenka the Chobi was reached. After replenishing his supply of food, Mr. Arnot returned on his path to the trading station, 70 miles back. On his way to the river again he was struck down for the first time with African fever. His carriers had gone on in advance, and he was only accompanied by two boys, one who was about as sick as he was, and the other only thirteen years of age. Going back to Pandematenka, a distance of 30 miles, this lad brought aid. Humanly speaking, he saved his life. As it was, he had been lying for two and a half days in the desert without food and water. After many weeks' illness he joined the King's boats on the Zambezi. Game was scarce, and the expedition were compelled to replenish their larder by shooting at the crocodiles as they came to the surface of the river with food from their hidden stores of half-putrid meat, and causing them to drop what they had in their mouths. After many hardships Mr. Arnot reached the populous empire of King Maidi, an enlightened monarch, at whose hands great kindness was experienced. His country, it was explained, was divided into districts, over each of which there was placed a chief, who in turn was responsible to one of the King's 500 wives. In concluding Mr. Arnot pleaded for missionaries to be dispatched to Africa; not young men who were sent from home with the object of relieving the platforms here, but tried and reliable missionaries.—*Glasgow Herald.*

—Missionary interests have become very extensive in East Africa. The Church Missionary Society, and the Universities Mission, of the Church of England, the Established and the Free Church of Scotland, the London Missionary Society, the United Methodist Free Churches and the Church of Rome, all have missions on the coast or in the interior. The Church Missionary Society has two distinct lines of missions—one with its basis at Mombasa, in the English sphere of influence, with eight stations,

some of which are on or near the coast and some in the interior. One is in the neighborhood of Mount Kilimanjaro. The second line of stations is that which stretches from Zanzibar to Uganda. There are nine stations in this line, beginning with Mamboia and Mpwapwa, nearly due west from Zanzibar, and including Usambiro, Msalala and Nasa, south of the Victoria Nyanza, and Rubaga, in Uganda, at the north of the great lake. The Universities Mission has twelve stations—one at Zanzibar, four in the Usambara country north of Zanzibar, four on or near the River Rovuma, and three on the east shore of Lake Nyassa. The two Scottish Churches have—the Free Church five stations on Lake Nyassa, the Established Church one on Lake Shirwa, at the south of Lake Nyassa. The route to this region is by the Zambezi and Shirê Rivers. The London Society goes further west than any of the other societies and plants two stations on Lake Tanganyika, and one at Urambo in the Unyamwezi country, south of the Victoria Nyanza and near the stations of the Church Missionary Society. The route was formerly from Zanzibar through Mpwapwa to Ujiji; now there is another route by the Zambesi and Shirê, Lake Nyassa and a road thence to the southern end of Lake Tanganyika. The United Methodist Free Churches have two missions in the Mombasa region, and one in Gallaland. Three German Protestant societies have five stations—three in Gallaland, one in Zanzibar and one in Dar-es-Salem, where one of the massacres took place. It is the Berlin Society which maintains the last two stations.

These are all the Protestant missions between Wito and the Rovuma River; but there are German and French Roman Catholic stations. There are three French stations on or near Lake Victoria, the most important of which is the one in Uganda, under the control of Père Lourdel; two on Lake Tanganyika; one at Bagamoyo, near Zanzibar, and one or two others. The Jesuits have also a few stations, and the German Catholics have one at Dar-es-Salem.

In all, there are thirteen missions—six British, four German, and three French. One society, the Church Missionary, alone has spent $500,000 in the last 30 years in East Africa.—*Independent.*

—The Portuguese mails now bring the Congo's mouth within 15 days of Europe. A letter in the *London Telegraph* describes Monanga as the ferocious ruler of 10,000,000 people, with 1,500 wives, whom, for pure malice, he kills off at the rate of *five* daily. He is the largest slave-dealer in Africa, annually furnishing 150,000 victims, to be sold in Asiatic Turkey. He is said to have made his courtiers take oath to exterminate the whites who might seek to "eat up Uganda."

—A statement is made in a Cincinnati paper which seems wildly exaggerated: that 34 missionary societies are at work in Africa and its 200,000,000 souls are *all practically within reach of Christian missions!* The revolution in Uganda, leading to the expulsion of missionaries, seems like a very fatal blow to missions and even civilization in Africa. But we wait to see God work good out of seeming evil.

—"I don't know under Heaven, unless it be in China," said Dr. Guinness, "a more hopeful mission than that Congo field, and here it is for you. You have now waterway to the whole of it. It is healthy, notwithstanding all statements to the contrary. The interior is healthy because it is high land, well watered, richly wooded, moderate in its climate, and rich in population. The trouble with missionaries has been that they stick to the coast line, which is malarious. Instead of keeping up in the ordinary way, in red-tape style a particular station with a few missionaries, you want to make an advance into this great interior parish. It is no use for your people in this country to say: 'This is the colored men's work, let them do it.' They are suited to be the explorers and controllers of such movements. White men must be the leaders and lay the foundation, when the colored men will be the helpers. The Soudan is the true home of the negro, a vaster region than the Congo, which is 4,000 miles across, with its twelve nations, and not a mission station. It is the last region of any magnitude unpenetrated by the gospel."

—Exciting events in the Soudan. It will be remembered that the Madhi of the Soudan, who captured Khartoum and murdered Gen. Gordon and his men, died of small-pox not so very long ago. His successor in power, whose forces were recently defeated by the British at Suakim, is not a real Mahdi. He has assumed that title, while his real title is simply Khalif of Khartoum. What seem to be entirely trustworthy advices, now inform us that this present powerful ruler has been denounced as a false Madhi, and ordered to abdicate his authority and get out of the Soudan by the Sheik of the Senoussi, whose headquarters are in the large oasis of Faraja, on the western border of Egypt and south of Barka, and whose followers comprise one of the largest religious followings in the world. It is the purpose of this sheik to unite all the orthodox Moslem orders in one theocratic body, capable of defying all secular authority. It is probable that more than 1,500,000 fierce Moslems are already prepared to follow wherever he may choose to lead, and that he now has a force sufficiently numerous and fanatical to enable him to execute the order already named, and drive the Khalif of Khartoum from the Soudan. When the conflict comes,

it will be no child's play. It will be bloody and exterminating. While neither Great Britain nor Egypt can expect more from Sheik Senoussi than from the Khalif of Khartoum, the contest between these Mohammedan rivals will be eagerly watched, as one in a procession of stirring events, which during the next decade are to attract the attention of the civilized world, and work wonderful changes in Africa.

—Bishop Symthies writes from Zanzibar, February 10th: "I have had some low fever for the past week and am not fit for much, but I hope I may get my two confirmations this week, and start with Geldart for Magila in about a fortnight. It becomes increasingly difficult to get stores up to the Bondei country. It would be equally difficult to get them through Lindi if it was not for our kind Arab friend Sellim, who lately saved some of our men from being murdered, and who has sent a message to Masasi to say that as long as he lives no one shall hurt our stores or our people. In the face of such action as this, together with the protection given to the French Mission by Bushiri, and his attitude toward us, it is absurd to say that the disturbances here have anything to do with religious antipathies—they are entirely political—but I shall probably write to you further on this head. I understand that the blockade has quite failed in preventing arms and ammunition being imported into the country, and what is much worse, it has failed to prevent an influx of foreign Arab kidnappers, whose presence is a new and serious danger."—*Central Africa.*

—African ivory is the best in the world, and the finest quality comes from the interior. The tusks of the African elephants are larger than those of any other country. Both the male and female elephants have large tusks, while in India the tusks of the female elephant are very small. The average weight of a tusk is from 20 to 50 pounds, but sometimes they are nine or ten feet long, and weigh 160 pounds each. The cost of ivory has trebled in the last 35 years, selling now for $3 a pound. It is said that a pair of tusks are often worth £1,000 sterling. Zanzibar is the great African market for ivory. From this point it is shipped by merchants to India, London, Hamburg, etc. The chief trading center in the interior is Tabara, in Myamwesi, where various caravan routes meet. The trader equips his caravan at Zanzibar, and places it in the hands of an Arab who goes from Bagamoyo to Tabara.

China.—Idolatry. Rev. E. B. Simmons gives in the *Chinese Recorder* some statistics with regard to idolatry in Canton. There are in Canton and the suburbs 663 temples of various kinds and sizes, 83 Buddhist nunneries, 50 places where Buddhist priests live, 145 places where Tauist priests reside, 275 *Shetan* or open altars, and 333 double open altars. There are 974 shops where things used in idolatrous worship are made and sold, a very large number of which are given entirely to the manufacturing of such articles. There are 67 shops which make idols, but many of the clay idols used come from the great potteries in the country. The quantities of fire-crackers used in idol-worship in Canton are made in the country. There are probably not less than 12,348 persons engaged in the manufacturing of articles used in worshiping idols and spirits, and that live upon their connection with idolatry. This is in Canton alone. In addition there are tens of thousands of women largely engaged in folding the paper money they burn to the idols and spirits. There are three quarters of a million dollars spent in Canton every year for idolatrous purposes. Mr. Simmons says: "I believe the above estimates are below the real truth in nearly every case; I have purposely kept the figures as low as I could, for I do not want to make a bad thing worse than it really is. These estimates do not include the expenses of stated official worship, nor do they include the expenses of the annual theaters, decorations in honor of the god of fire, or the feast of lanterns, etc. The expenses of these are very large, and are met by an assessment on each shop or house, and are often paid under protest. I have thought it best not to include any idolatrous expenditures that were not voluntary. To include these would make the annual expense considerably greater." Right on top of this huge idolatry the Indian Government is forcing thousands upon thousands of cases of opium every year, deadening the consciences of the people to the sound of the gospel. Shall not God judge for these things?—*Bombay Guardian.*

—We agree with the suggestion made by the *Banner of Asia* in regard to the opium traffic of China. Mr. Dyer says that in 1885 the Chinese Government obtained from Great Britain an opium agreement which can be made to terminate on January 18th, 1891, by twelve months' notice being given on either side. The opium traffic has got so decided a hold on China, that the Chinese Government will not find it easy to take effective steps for banishing the curse from the country; but Mr. Dyer suggests that the British churches should unite all their strength in encouraging the Chinese authorities to close the present agreement, and to refuse to be party to another. In this we think the churches of India, a country where the evil of opium is far more patent than it is in England, should take an early and decided initiative. Let an influential and representative council be formed at once in this country, whose first business it shall be vigorously to expound the matter to all the Christians in this country, both by the press, and by public meetings. The issue of this should be the strongest and most numerously signed expression of opinion that Christian India has ever given utterance to. As

soon as possible similar councils should be formed in England and America. If the Christian Church can speak with effect at all, here is its opportunity. The opium contract is unspeakably foul, and absolutely indefensible. Let China be told that any effort which it makes in the direction of abolition will receive the most energetic and persistent support from all the Christian churches of India and the West. As surely as the Lord reigneth such an effort shall not fail. We hope the suggestion will at once be acted on.—*Harvest Field.*

India.—A Chief Commissioner's View of Indian Missions. At the laying of a cornerstone of mission buildings connected with the Methodist Episcopal Mission, Jubbulpur, Mr. Mackenzie, Chief Commissioner of the Central Provinces, after referring to recent criticisms of missions, said:

"It may be that direct results, in the shape of conversions and baptisms, are not so startling as the church at home would like to see them. But this is only a superficial estimate of the situation. No man who studies India with a seeing eye can fail to perceive that the *indirect* results of missionary enterprise, if it suits you so to call them, are, to say the least, most pregnant with promise. The Dagon of heathenism is being undermined on all sides. To careless bystanders, the image may loom as yet intact in all its ghoulish monstrosity, but its doom we know is written. And great will be its fall. I have often given it as my opinion that, ere many years are over, we shall have in India a great religious upheaval. The leaven of western thought, and the leaven of Christianity together are working on the inert heap of dead and fetid superstitions, and, by processes which cannot always be closely traced, are spreading a regenerating ferment through the mass, which must in time burst open the cerements that now enshroud the Indian mind. It may not be in our time. It may not be in the time of our immediate successors. But it *will* be when He sees fit with whom a thousand years are as one day. My own belief is that it will be sooner than the world, or even the canons of the church, suppose. What the Indian Church will be, by what organization governed, to what precise creeds affiliated, I, for my part, do not pretend to foresee. It is being hewn out now by many hands, furnished from many countries. But the main burden of the growing work must ere long be taken up by the children of the Indian soil. It is not beyond the bounds of possibility that the native church may in time produce its own apostle, destined to lead his countrymen in myriads to the feet of Christ. The story of Buddha may renew itself within its pale."—*Chronicle L. M. S.*

—**Drunkenness.** Missionary organizations in India continue to prod the Government in a vigorous way upon its failure to act efficiently upon what there is called the "Drink Question"—which means the almost unrestricted manufacture and sale of intoxicating drinks, and the rapid increase of drunkenness among the natives of the country. At a recent meeting of the Methodist Missionary Conference of Calcutta, three important resolutions upon this subject were adopted. The first urged the immediate organization of a Temperance Alliance for India. The second strongly favored "local option" as to the establishment of outstills and drinking houses. The third appointed an expert in such mattters to collect all available information as to the results of the present excise system in India, for the purpose of preparing and laying before the Government a memorial upon this subject based upon existing and incontestible facts. Undoubtedly the men who passed these resolutions mean business, but as the attention of the Government has recently been repeatedly called, and in vain, to the demoralizing results of the present excise system in India, it is not certain that any heed will be given to these presentations for the twentieth time. But that is no reason for sleeping over a matter so important. Continued prodding may finally stir up the authorities.

—**Movements among the Jews.** The various Jewish societies, at home and abroad, are specific and Divinely-approved instances of the general law of a multiplicity of operations in harmonious combination. Their chief mission may be surely accomplished by the union of living agencies, including managers, collectors, mission deputies, and missionaries, all working together. These various agencies must work into each other's hands. As zinc and copper must be brought into direct communication through an efficient connecting bath in order to the production of a powerful galvanic current, so our missionaries at a distance and our friends here must be brought into direct contact, that there may be successful working, praying and giving on the part of all.

The Jewish societies founded in England are eight, with 294 agents, 55 stations, and an income of £59,394. In Scotland there are five missions, with 71 missionaries, 17 stations, and an income of £12,631. There is the Irish Presbyterian Missions, with 27 missionaries, 9 stations, and an income of £3,634. There are twelve German Associations, with 13 missionaries, 6 stations, and an income of £3,188. There is the Bâsle Friends of Israel Mission, Switzerland, with 1 missionary, 1 station, and an income of £518. There are three Dutch societies, with 3 missionaries, 2 stations, and an income of £888. There is Pastor Kruger's Mission in France with an income of £60. In Sweden and Norway there are five institutions,

with 6 missionaries, 4 stations, and an income of £1,440. There are seven North American Missions, with 34 missionaries, 33 stations, and an income of £5,680. The Jewish Societies of Great Britain and Ireland are 14, the agents 392, the stations 81, and the annual income £75,659. The total number of societies is 47, the certified workers 457, the fields of labor 132, and the total annual income upward of £87,000. De le Roy, who has considered the subject of results very carefully, is convinced that 100,000 Jews and Jewesses have been baptized during the last 75 years; and that these proselytes and their descendants, if taken together, would number 250,000.—*Rev. John Dunlop, Secretary of the British Society for the Propagation of the Gospel among the Jews.*

—**Medical Charity the Fruit of Christianity.** It is to the spread of Christianity that we owe the great development of medical charity throughout the world. It is true that hospitals existed and were diffused to some extent before Christianity. It is true that in several places you find Buddha exhorting his followers to found places where both the sick of men and animals could be attended to. And you find that the great "King of Glory" in Northern India is said to have founded places where the hungry were fed, where the thirsty received drink, where the naked were clothed, where the weary were rested, and where the sick were supplied with couches and remedies. But we learned, also, from the Buddhist literature that it was mainly to their own monks, and to their own teachers, that much of these favors were given. It was not until the Master came that any more general institutions of charity or active philanthropic work was done. Christianity came and stimulated its followers to found hospitals. And so we find, before Christianity had been three centuries old, Fabola had founded a hospital in Rome. It is only on the banks of the great stream of grace that issues from the Throne of God that there grow the leaves which are for the healing of the nations.—*Professor Macalister, F. R. S.*

III.—MISSIONARY CORRESPONDENCE FROM ALL PARTS OF THE WORLD-FIELD.

France.

[THE following very important communication from our esteemed personal friend and correspondent, Rev. R. W. McAll, D. D., as to the ingathering of the converts, into the mission churches and branches, will be read with much interest. It will serve to dissipate some erroneous misconceptions and to correct some malicious misrepresentations concerning the McAll Mission, in the recent efforts to establish denominational churches in connection with the *Salles*.—EDS.]

OUR greatest delight is to witness decision for Christ, a joy which has been often renewed during the closing season. Second only to this is our satisfaction when these new disciples enter into the fellowship of neighboring Evangelical churches. We cannot tabulate the list of those who, during successive years, have thus publicly confessed their faith; but we know that, could the number be ascertained, it would be found large alike in Paris and throughout France. In various churches, whole groups exist whose religious life commenced in our mission-rooms. Among these, not a few have become diligent Christian workers. Some are now evangelists in our own and kindred societies; others, while pursuing their worldly calling, are seeking by preaching, teaching, or visitation, to recommend the Saviour to those around them.

From the origin of the work we have aimed not to form separatist communities, but to swell the ranks of the existing Evangelical bodies. But, while hundreds have found their way into the churches, hundreds of equally genuine converts have remained outside them. Many of our dear people have lived and died without the privilege of commemorating the Saviour's sacrifice. Various causes have led to this—in many cases, the distance from any church where they could find a Christian Home; in others, the fact that the neighboring ministers, through absorption in pastoral duties or otherwise, were unknown in the station; or again, the impression, especially on the part of the poor, that a welcome would not be accorded, has kept them back.

From an early period of our history, and more and more strongly as the work has taken deeper root, the numerous friends visiting our stations, American, English, Scotch, pastors and laymen alike have, *with emphatic unanimity*, urged upon us the necessity for taking measures to bring all our converts into Christian fellowship. For years we have been considering how to accomplish this without in any degree compromising the undenominational character of the mission. Conferences have been held with French pastors and laymen on the subject. Until recently, prayerful study had failed to suggest a mode of joint action such as the representatives of the various French denominations could see their way to accept. At length, we have been directed to a method of organization which will, we

trust, supply in a great measure this "missing link." The proposal has been favorably viewed by those of our esteemed French brethren to whom it has been communicated. It is twofold :

1. Wherever a mission station is placed within easy reach of a French church whose pastor or pastors take interest in the evangelistic work, we invite such pastor or pastors (of whatever Evangelical denomination) to take measures in our mission room for organizing a group of the serious attendants with the distinct aim of preparing them for membership of the parent church. In such case, we leave it with these brethren to adopt such measures as the usages of their own church may dictate. We invite them to constitute these persons as an *annexe* or branch of their church using their discretion as to the administration of ordinances in the mission room or otherwise. The only condition we impose is that whatever fellowship is formed shall be on the broad basis of Evangelical faith, and that the mission station, as such, shall retain unchanged its strictly undenominational character as a place for purely Gospel effort.

2. In other cases, where existing churches are too far distant, or stand aloof from missionary effort, or where the teaching is not purely Evangelical, we are prepared to welcome the formation in our stations of distinct *mission churches* with their mission pastors. There is no reason why each such mission pastor should not continue to be or become also an Evangelist of the mission. But in these cases also, we regard it as essential that each church and pastor should be fully identified with one or other of the existing denominations, so as to avoid the liability of forming separatist communities.

Wherever the occasion for a mission church may arise, we shall always hold ourselves ready to co-operate with any of the French societies of evangelization—"Societé Centrale," "Societe Evangelique," "Societe de Geneve," etc., in constituting such a church as one of the regular posts of those societies. In certain cases, where no Evangelical agency whatever exists in a department or district, or where joint action with the mission may not be accorded, we shall be prepared ourselves to form the converts into a fellowship ; but every such community shall be affiliated with one or other of the existing denominations, according to the conscientious convictions of its members. Where such a church is constituted and exercises its worship in one of our mission rooms, the mission funds cannot be used for its expenses. The use of the room may or may not be granted without rental, according to the need of the particular case ; but its sustentation must be provided for either within itself or from independent sources, the gifts entrusted to us being set apart wholly for evangelization.

We are happy to add that, on the bases indicated, we have already been enabled, during this year, to make a hopeful commencement in several quarters of Paris. In our station of Boulevard Bonne-Nouvelle regular worship has been instituted in connection with the Reformed Church of France, our colleague, M. Victor Van der Beken, being the pastor in charge. All the evangelistic work of the station proceeds unchanged In the new Mission-Hall of the Rue du Temple, in the middle of Paris, we are joint tenants with Pastor Auguste Fisch and the Free Church under his care. On the expressed desire of these esteemed friends, we gladly united with them in securing this important center for aggressive effort amidst a densely peopled district. In the new hall of the Rue Saint-Denis, also in the very heart of the city, are combined our mission station, transformed from the smaller one of Boulevard Sebastopol, and a new mission church, aided by a Committee of the Baptist denomination in America, under the charge of our well-known colleague, M. Ruben Saillens. In a whole series of our stations, neighboring pastors are working with the view of forming Christian groups or branches of their respective churches in the mode already described, and these include representatives of the Reformed, Lutheran, Free, Wesleyan and Baptist communities.

On examining the list of our stations in Paris and throughout France, we find the following number brought more or less directly into relation with existing churches. Reformed Church of France, 57 stations ; Lutheran Church, 3 stations ; Union of Free Churches, 21 stations ; combination of several of the above three churches. 15 ; Wesleyan, 3 ; Baptist, 6 ; total, 105 stations.

Of the remaining twenty stations, some are so placed as to be, more or less, in relation with a number of churches indistinguishably ; others are newly planted and not as yet specially linked with any.

The Lutheran Church, so widely diffused in Continental Europe has, in France, only the important *Consistoire* of Paris, and those in the district of Montbeliard. Our work has not entered into the latter district ; hence the comparatively small number of stations as yet placed in immediate relation with our Lutheran brethren. The French Wesleyan Evangelistic Mission directed by the Rev. W. Gibson, B.A., carrying on a work closely resembling our own, accounts for the fewness of our stations in which our Wesleyan friends are specially interested. Many of the stations comprised in the above list have been formed at the request of and are aided by the contributions of the several churches with which they stand in relation.

Those who carefully study the above statement will perceive that the strictly unsectarian character of our work remains uninvaded, since each denomination is alike welcomed to the spheres it is prepared to occupy, whilst our hearers are, of course, left entirely free to connect themselves either with the Christian group in the station they frequent, or with that in any other of our stations, or to join any Evangelical community to which their convictions may lead them, Above all, we would claim from every reader who desires the advancement of Our Lord's.

Kingdom in France, a fervent prayer that these onward steps may be Divinely guided, so as to issue in the fuller ingathering of the spiritual fruits of our enterprise, and in giving stability and permanence, under the power of the Holy Spirit, to all that we are permitted to attempt in His name. R. W. McALL.

We append an extract from a letter of Mr. Gustave Monod, Jr., Agent for France of the British and Foreign Bible Society:

"For the past seventeen years I have been constantly traveling throughout France, and have made repeated visits to the various towns in which the McAll Mission carries on its work. I have intimate relations with the pastors of all denominations in these towns, and it is a rare thing if I am not asked for information respecting the mission. I beg distinctly to state, not only that I have never heard it alleged that this work had taken any denominational bias, but that no suspicion of the liability to such a tendency has ever been hinted."

(*Signed*) GUSTAVE MONOD, Junr.

PARIS, January 7, 1889.

[The following, from the Committee of Direction, may serve to confirm the previous statement.—EDS.]

MISSION POPULAIRE EVANGELIQUE DE FRANCE,
PARIS, January 8, 1889.

The Committee of Direction having been made aware of a serious rumor in the United States that a tendency has arisen in the mission to depart from the neutral ground of the Evangelical Alliance on which it was founded and which it has maintained until now, the undersigned, composing that Committee, feel called upon to utter a unanimous and earnest protest against this allegation, and to offer a summary of the steps recently taken, as affording the best contradiction of this erroneous impression. They declare that the accompanying paper (prepared by Mr. McAll for the Annual English Report before the rumor in question reached Paris) contains an exact statement of the facts, and has their entire approbation.

(*Signed*) R. W. McAll, D. D., T. Howard Gill, M. A., Benjamin Couve, Pasteur de l'Eglise Reformee, Alfred H. Kellogg, D.D., Charles E. Greig, M.A., Ruben Saliens, Pasteur, Louis Sautter, Edouard Kern, Gustave Monod, Junr., J. Henry Benham, M.D., Lond., Eugene Reveillaud, Emile Rouilly, Leon Reider, William Soltau.

Japan.

WE are permitted to print the following private letter:

TOKIO, March 11, 1889.

There is a plan to erect a building in Tokio for Association work. There has been a successful inauguration of association work in this city, and a very competent man has been secured who proposes to spend his life in working among the young men of Japan. He has already secured from a member of his own family $25,000 toward the erection of the proposed building.

Mr. Swift proposes to secure $25,000 more. With this $50,000 he will erect a building in the heart of the business community which will be devoted to mercantile men. There is another important community which we must reach. I refer to the students. The Imperial University has over five hundred students. Near by it is a large preparatory college containing nearly one thousand, also the leading Commercial College of the empire with 500 students. Fully 2,000 students, the brightest young men in Japan, are located in this quarter. Over one hundred of them are Christians, a far larger proportion than Yale, Williams, Bowdoin, and other American colleges had at the close of last century.

There is not a single place in all Tokio where the students can go for social recreation after study hours, except the tea houses, whose waiter girls are a terrible snare. There is no hall near these institutions where religious meetings can be held.

Now, our proposition is this: Erect a small, home-like building in the very center of this large student community. Place in charge of it a student of strong intellectual and Christian character as general secretary and we will accomplish a work second in importance to none now carried on in this empire. The building and lot will cost $10,000. The property can be held by a board of trustees, consisting of Japanese gentlemen of high Christian and social standing, who will protect the purpose of the investment. The amount specified will secure a property nearly twice as valuable as the same sum invested in America. If you desire to invest this amount in a permanent Christian enterprise in these lands which are turning toward Christianity, I do not believe that you can do a greater work than this, because these students, if Christianized, will become the "Pilgrim Fathers" of Japan.

Commending this matter to your sympathy and wisdom, I am,

Very sincerely yours,
L. D. WISHARD.

[THIS letter, from the son-in-law of one of the editors, was written only as a private letter, but will be read with interest, as giving a glimpse of how practical work is begun.—EDS.]

HIROSHIMA, JAPAN, Jan. 18, 1889.

I have now been in Japan about nine or ten months, and am glad to say that I am getting along now with the work quite a little. I think it well to begin to use the language a little, as I am able, and so I have

begun to read the Scripture and have this week written out and translated a short prayer which I mean soon to use in public. If I could have my teacher all the time I should probably have a sermon translated into Japanese within a few weeks. As it is now I hope to preach in Japanese *before the year is up* since my arrival. Of course, I shall have to *read* the sermon; the time is yet remote when I can hope to preach extemporaneously, as I mean to do so soon as I get sufficient command of the language. Last Sunday I preached to the Japanese in Dr. Lambuth's church through an interpreter, and enjoyed it exceedingly. It was a sermon to disciples on the parable of the great supper in Luke xiv. After touching on the excuses I spoke as strongly as I could on going out quickly to compel others to come in. I wrote out the sermon in full and gave it to the interpreter to study beforehand, and consequently he translated quite accurately and promptly. I enjoyed it exceedingly, and the Lambuths, as well as the Japanese, seemed to be much gratified. Two weeks ago I administered the communion here, but all I did was to read the Scripture and administer the bread and wine, and pronounce the benediction in Japanese.

We are greatly delighted at having been able to start a prayer-meeting, composed of all the missionaries in Hiroshima. We have already felt much blessed in the two meetings already held.

There is a certain Japanese, one of our native church members, who has the characteristics of an old Scotch Presbyterian, a great stickler for orthodoxy, but quite opinionated and headstrong. He is, we believe, a true Christian, and we recognize his work as being very valuable, for he has won many members to the church from heathenism; but owing to his peculiar temper he has done much to keep the church in a state of agitation. He has just been here, and I took him aside after dinner with me and had a long talk with him on the subject of brotherly love, and afterward prayed with him—*all in Japanese*. This was the first time I had offered a prayer in the native tongue, and, of course, it was very short and very simple. At 3 o'clock I went to our preaching place, which I have established with my teacher, where I read the Scriptures, offered a short prayer, and again at evening worship with the servants read the Scriptures and offered prayer—preparing my prayers beforehand and having them corrected by my Japanese teacher. I write this to show you how soon I have been able to begin work and use of the language, and that this tongue is not after all so difficult of attainment.

Yours affectionately,

FRED. S. CURTIS.

Syria.

[A PRIVATE letter from a friend in Beirut communicates to one of the editors the following facts, under date of Feb. 25, 1889.—EDS.]

Dr. Jessup has just started with his wife for a trip to Egypt. You may notice a great dearth of letters (in all the magazines) from Syria. This is owing to the strict watch which is kept on all the reports sent home. In consequence of a letter written five years ago one of the missionaries recently has suffered, by the rigid orders at the custom-house received from the Porte, the loss of much time and some very valuable books. No copies are allowed to enter of Dr. Thomson's "Land and the Book." The Government is daily putting heavier restrictions on our work, and we dare not allow a word of complaint to be seen in print lest our work and communities should thereby suffer. The articles on the increase of Mohammedanism which caused so great a stir in England some time ago were all translated and published in the Moslem paper at Damascus, to the delight of the Mohammedans throughout the country. In the same way articles in the New York *Herald*, noticed by the *Independent*, speaking in unfavorable terms of missionaries and their comfortable homes find their way, clothed in glowing Arabic phrases, into the papers of our Jesuit and Catholic presses here. This will show why the missionaries do not write more often and more fully of their work.

A little paper is issued semi-weekly by the pupils of the Mission Academy at Sidon of which Mr. Eddy is head. There are four editors and each beside the labor of editing *writes out one copy of each issue*: one they keep, one goes to Mr. Eddy, one to Zahleh, and one to the Sidon Female Seminary. Every copy is quite perfect in its general appearance. All is done with the ordinary Arab reed pens. The illustrations are by one of the pupils, who, having the monopoly of the artistic talent in the Academy is obliged to furnish *four* copies semi-weekly of *his* productions! He has never had a lesson, but often his work is quite creditable.

The fifty-fourth annual gathering of the Syrian workers has just closed. For thirty-seven of these years Dr. Eddy has been connected with the work here, and begins to feel himself as if he would enjoy a sight of the loved ones on the American shores after an absence of thirteen years, but his work for a year at least will not admit of this.

Albania.

WE gladly give space to this appeal in behalf of a needy and neglected field. In a note to one of the

editors the writer, Rev. J. McBaird, missionary of A. B. C. F. M., says:

"The Southern Presbyterian Board has the Greek work bordering on Albania, and the A. B. C. F. M. the Bulgarian. I have written to our Board urging the Prudential committee to undertake this work, but the answer is that they do not see their way to do it. If you can persuade some society to take up the work I shall be glad."—EDS.]

MONASTIR, EUROPEAN TURKEY, MARCH 4, 1889.

Between Montinegro on the north and Greece on the south, lives a people for whose spiritual welfare almost nothing has been done. I refer to the Albanians who, with the Rumanians that live among and know the Albanian tongue, number a little less than 2,000,000. They are doubtless the descendants of the ancient Illyrians and Pelasgians. Their language, which is quite distinct from the Slavic, the Greek or the Latin, has two dialects, the Gheg or northern and the Tosk or southern.

At least one half of the Albanians, as far as they have any religion, are Mohammedans, mostly of the sect called Bektashi, whose members are noted for being skeptical and prayerless, and often great drinkers. Unlike other Moslems they seem to be attached to their race more closely than to their religion. Ask a Mohammedan, who is of Bulgarian or Greek extraction, "What are you?" and the reply will always be, "I am a Moslem." Ask an Albanian Mohammedan the same question and his reply most probably will be, "I am a Skipetar" (Albanian). About one-third of the race belong to the Eastern or Greek Church. Of these the larger part are Tosks. The remaining one-sixth are Roman Catholic. The latter are found mostly in northern Albania.

The spiritual destitution of the Albanians is very great. The Moslems are in as great spiritual darkness as are any other Moslems. The Roman Catholics are under the thumb of the Jesuits who make no attempt to give them a knowledge of the leading truths of the Bible, but who are very hostile to the colporteurs who wish to give the Word of God to the people. Those connected with the Greek Church are worse off than the Greeks for whom Protestant Christians are working, for by far the larger part of the Albanians are utterly ignorant of the language—Greek—used in the church services. That Albian schools have not existed till very recently is not only a great misfortune for that people, but is also a punishment for being born Albanians. The Greek ecclesiastics have turned their church into an instrument for Helenizing the Albanians, and consider it more meritorious to wean them from the Albanian language than to give them spiritual instruction. The Greek party, while spending money for Greek schools among the Albanians, frowns upon any instruction, however good, not given in Greek.

Albania is not near any of the paths of commerce; her country is mountainous, and her children have seen but little of civilization, except as they have gone to other countries to earn a little money. Schools are few. In some cities there are poor Turkish schools, but none in the larger villages. Greek schools are found in southern Albania. These are useful only for those who can attend them long enough to learn the Greek language. Those who want a fair oriental education must go beyond Albania's borders to find it. The mass of the people cannot read, and many of those who can read cannot understand what they read.

The little that has been done for the evangelization of Albania has been done by the agents of the British and Foreign Bible Society, who have translated and printed all of the New Testament and six of the larger books of the Old and have made journeys up and down to give the Word of God to the Albanians in their own tongue. A primer, a simple catechism, a history of the Old Testament, and a grammar, have also been prepared. The B. and F. Bible Soc. cannot however take up and carry on the work of a missionary society. Though friends of the Albanians have pleaded for some missionary society to send out a few men to preach and to carry on missionary work, no favorable reply has been received. So far they have passed by on the other side and left this destitute people in their destitution.

The present is a favorable time for beginning missionary work among the Albanians. The government is building some roads which will open up the country. Brigandage and lawlessness have received lately a severe check. Colporteurs report a great and increasing readiness to listen to the gospel. When Mr. G. D. Kyrias, an Albanian Protestant, was at Korcha about a year ago, he was invited by both Moslems and Christians to preach in the school. Large numbers attended his preaching the three weeks he was there and pressed him to stay and work among them. There is a growing desire shared by both Moslems and Christians for instruction in their native tongue.

The Lord has raised up some Albanians who, whether working for the British and Foreign Bible Society, or associated with any missionary society that takes up the Albanians, would be a great help to the cause of Christ. One of the colporteurs of this region is a devoted Albanian Christian. The agent of the Bible Society here, Mr. Kyrias, is an Albanian of such education, ability and piety that we Bulgarian missionaries would be glad to see him pastor of a Protestant Bulgarian church. He however feels that he must work among his own people. He has a brother and a sister, both earnest Christians, who will finish their course in school in about two years, and who will probably enter the Albanian work.

It may be asked: Are the Albanians a promising people for missionary effort? I give it as my opinion that they are. Intellectually they are equal to any of the races of Turkey. They are more accessible than the Greeks. Though there are but few Albanians in Monastir, and preaching has been in Bulgarian, six of our small flock are Albanians. Notwithstanding the mountainous character of the country, the sparseness of the population, and the unruly character of some of the Albanians, I think a missionary society would find this a profitable field, and while somewhat hedged in by Turkish authorities, would find abundant oppportunity both to sow and to reap. With so large a part of the Bible already printed in Albanian, and the possibility of getting at the outset the assistance of earnest and educated Christian Albanians, Albania would seem to be a field that some missionary society would covet.

Any one hoping to do something for the evangelization of the Albanians may write to Rev. Alexander Thomson, D.D., Constantinople, Turkey, to Mr.G. D. Kyrias, Monastir, or to me.

J. W. Baird.

China.

[The lack of space compels us to abridge the following appeal.—Eds.]

A Self-supporting Mission of the London Missionary Society.

Editors of The Missionary Review of the World.—The London Missionary Society has for years had difficulty in raising funds for carrying on its work. With an almost stationary income it is very difficult to extend operations even in countries where it already has representatives, and almost impossible to commence new missions in other lands recently opened to European commerce. A long experience of life in China leads us to disbelieve altogether in the principle of reducing to the lowest possible point the salaries of missionaries. A missionary may of course *exist* on a very small income indeed, but if the great majority of Europeans are to live in *health*, to work *efficiently* as missionaries, and to give to their children a proper education, something more than the bare necessities of life is requisite. We think, however, that the work might be very largely developed, by the addition of a band of *entirely unremunerated laborers*.

We ourselves are prepared, if others will join us, to forego the salary and various money-allowances for personal needs granted by the society to its missionaries, and we appeal to young men possessed of private means to come out and unite themselves with us as honorary workers in the Hankow Mission of the London Society.

The needs of this district cannot well be overstated. In the very heart of a province containing many millions, Hankow presents one of the finest centers for missionary enterprise in the whole world. We have in the three cities of Hankow, Hanyang, and Wuchang a town population that cannot be very far short of the population of Liverpool and Glasgow taken together. In the country districts round about are many other large towns and villages, and we long to see European evangelists stationed in various central positions throughout those districts, from which, with the help of native Christians, each one could work the surrounding region. There is no likelihood that this work can ever be overtaken by the existing agencies. We therefore invite men who have an independent income, or whose personal friends are able and willing to send them abroad, to come out and supplement in the way just described, and without any cost to the society, the work that is being already done by the society's missionaries. Most of the English societies now represented number some unpaid missionaries amongst their agents. We wish for all the missions a large increase of such workers. An unmarried man of frugal habits could probably live here on £100 per annum. Our desire is that every one coming to Hankow in connection with this scheme may be provided with free quarters; we shall try to arrange that house rent shall at all events be as small as possible. To any medical man anxious to combine evangelistic work with the practice of medicine, we can promise rare opportunities for usefulness here, and the consciousness of having been able to do untold good to the bodies and also to the souls of men. We do not appeal for single men only. Married couples would also find a hearty welcome and plenty of work, but should be full of the missionary spirit, strong in health, and prepared to put up with inconveniences. We could not recommend married people to come out unless they had something like an assured income of £200 per annum, and more if they had children.

We will correspond with any who wish fuller information; or inquiries may be addressed to the Rev. R. W. Thompson at the London Missionary Society's office, Blomfield st. E. C. It is not essential that honorary workers should have a college education, or be ordained, but they should be "self-supporting," having private sources of income, not supported by a church, or by a local auxiliary of the parent society.

Finally we appeal to parents possessed of means, asking them if they have children who desire to become missionaries, to enable them to do so as honorary members of the society. Few things will help so much to convince the world of the disinterestedness of missionaries, as seeing the missionary body largely recruited from amongst men and women of culture and good social position, who are willing to go forth into all the world to preach the Gospel to the heathen, taking nothing for their service, but living on inherited wealth, their hands strengthened and upheld by the prayers, and sympathy, and benedictions of Christian parents.

Griffith John.
Arnold Foster.

Hankow, China, 21st January, 1889.

The Chinese New Year.

LETTER from our correspondent, Dr. A. P. Happer, President Christian College.

CANTON, CHINA, JAN. 31, 1889.

THIS is the Chinese New Year's day. This numerous people of three hundred millions are keeping holiday. Every employment is stopped, all the wheels of business stand still; all the schools are on vacation. The toiling, anxious millions are resting. These few days are the only complete rest days out of the three hundred and sixty-five days of the year. All the Government offices, from the highest to the lowest are closed for a month. The seals of all offices were sealed up on the 19th of the 12th month to be brought out for use on the 20th of the 1st month. This law of the Government would appear to be to give the officers time to arrange all the details of their official business and keep them in proper order.

All the business of the people must be finished up and settled on, or before, the last day of the year; and all outstanding accounts settled. These details of business often cause the streets of the cities to be thronged with the surging crowds till midnight. But then the tormoil ceases, and the bustle and hurry ends.

The closing days of the old year and opening days of the new year are given to idolatry. According to their estimate of the mercies received, and of their ability to give, the people of all classes and conditions *return thanks to their gods*, by the burning of crackers in their honor and offerings of incense and fruits, etc. With the *first hours* of the new year they commence their prayers and offerings to the gods for blessings and prosperity during the new year. This early worship has precedence of everything else. The rejoicings and feastings do not commence till the evening of the first day, or the morning of the second day. Thus is presented a scene, which cannot be seen anywhere else, of such an immense multitude engaged in *worship*, at the same time in every family house and shop and store and temple in the whole land. What an evidence does this fact afford to the truth that man is religious by nature, and that the acknowledgment of dependence upon superior beings has come down from the very earliest ages of our race. And what an illustration is this of the force of parental example and instruction—that this worship has thus been handed down from generation to generation for four thousand years, in unbroken continuance and without change.

On this first day of the new year there is observed a worshiping service which is unknown in all other lands. Every state capital has a temple for the worship of the emperor. On the morning of the first day of the year all the officers of the Government, from the highest to the lowest, civil and military meet at this temple to worship. They meet in a large hall at four o'clock in the morning. The Emperor is represented by a tablet inscribed to him "of a myriad years." When the highest official arrives, who in Canton is the Governor-General, having jurisdiction over two provinces, the master of ceremonies gives directions. The civil officers arrange themselves on one side according to their rank before the tablet and the military officers on the other side, the one corresponding to the other. At the direction of the master of ceremonies all the officers, in successive groups, prostrate themselves before the tablet which represents the emperor, with the ceremony which denotes the most profound adoration, the three kneelings and the nine knockings of the head, *i. e.*, three knockings of the forehead on the floor after each one of three successive kneelings. This presupposes the deification of the emperor, as the emperors were deified. This deification is implied in the designation of the emperor as the son of Heaven —heaven, the patron god of the Chinese Empire by whose appointment the emperors rule.

Hence the officers of this government are bound to serve His Majesty, not by the bonds of loyalty and faithfulness which bind those of other lands, but by this bond of annual worship and solemn vow. This bond no doubt contributes to the peace and stability of the Government. But what a manifestation of the blindness of the natural heart which can give to a mere man the homage and worship which is due to God only—who is Lord of lords and King of kings. May all who read this be led to increased effort and prayer that the knowledge of the only true God may soon extend throughout this whole land, and its multitudinous people worship Jehovah.

Korea.

STIRRING statement and appeal from Rev. H. G. Underwood.

SEOUL, Jan. 2, 1889.

"THE CHECK IN KOREA."

The work in Korea, as indicated by statistics and as far as it can be indicated by so imperfect a method, is very encouraging. The Lord has indeed blessed us, and as we see how good He has been to us, how far His blessings have been above all that we could have hoped or thought or even dreamed of, and how He has granted us so much more than we had faith for, we feel like calling upon all Christendom to join in singing hallelujahs of praise for what has been done in this little land alone. There has been a steady advance all along the line, and in no department of the work, in no portion of the land, has there been the slightest sign of a backward move.

In the past year alone the church in Korea has multiplied over fivefold, and to-day, instead of a score of earnest workers, there are over a hundred followers of the Master in this land. The calls from the country are as loud as ever. On all sides are calls for teachers and ministers. Wherever the seed is sown it seems to take root, grow and bear fruit. If we only had the

men to scatter the seed, how soon this land might be won to Christ! The soil has indeed been prepared by God's Spirit and is ready for the seed, yea, we might say for the harvest. There have just gone back to their homes and work in different parts of the country eight earnest Korean workers who have spent a month here in Seoul, being instructed in Christian doctrine and the proper methods of diffusing the truth, and a more thoughtful set of Bible students cannot be met anywhere. While here they have studied night and day, and have shown a really careful study that was very encouraging. For instance, they would come, after hearing a lecture from a foreigner with the question, "Mr. —— said so and so. We do not doubt but that it is true, but we cannot find it in the Bible. Where did he learn that and how can we know it is true?" Or, again: "We see that Matthew and John were Christ's disciples, but who were Mark and Luke? We cannot find their names in the list of Christ's disciples, and how come their writings in the 'Sacred Book?'" And, at another time they said, "We now see why the *four* Gospels are in the Bible, but why Paul's Epistles and the other books of the New Testament are there, but who wrote the Acts and by what right is that in the Canon?"

While these questions are simple enough, and from a class at home would excite no remark, when they come from Koreans, who are only just coming out into the light, they show a critical study and a careful thinking that we had not expected.

During the stay of these men we were blessed with the presence and power of the Spirit. The burden of their prayers during the whole month was for this one thing—the presence of the *power of the Holy Ghost* in their own hearts and in the hearts of the believers throughout the country. As *He always is*, the Good Lord was the hearer of their prayers, and just while they were here there was a great ingathering. In the one month there were no less than 28 applicants for baptism, of whom 19 were received. The other nine are now earnestly studying the way, and ere long we hope to admit them also to the blessings of the ordinances of the church. Just before they returned to the country we invited the Methodist Church here to unite with us in celebrating the Lord's Supper. What a service we had! Our little room was made larger by the removal of a partition, but before the hour came it was full and several were compelled to stand the whole service, which lasted nearly two hours.

The service opened with the invocation in Korean, and from first to last we all felt that God was indeed with us. Then with heart and soul we all joined in singing "Before Jehovah's Awful Throne," in Korean, to the tune of "Old Hundred." At the close of this five Koreans stood up and openly avowed their belief in the Saviour and received baptism. Prayer and reading of the lesson for the day, Ezekiel xxxiii., were followed by "Hananim Kakahi," the Korean of "Nearer my God to Thee," which was followed by the sermon on the "Duties and Responsibilities of the Watchman." "Uri hal pon chikpoun—A Charge to Keep I Have," then followed, at the close of which Mr. Appengeller, assisted by Mr. Ohlinger, distributed the elements. It was indeed an impressive service. God was with us and it was good to be there.

Now let us stop and think a moment. Let us look at Japan. There the missionaries waited years for the first convert, and it was not till they had been there for ten years that a church was organized, and not till years after that any semblance of publicity was given to their services. Now glance at this land. Opened to the world by treaty with the United States in 1882. Dr. Allen, the first missionary to Korea, a physician, arrived in the fall of 1884. Others followed in the spring of 1885. In July, 1886, the first convert baptized. In the fall of 1887 the first church, a Presbyterian, was organized with ten members. In February, 1888, a union week of prayer among the natives was held. In May, 1888, "The Check in Korea" appeared. In July, 1888, all signs of the "Check" as far as this land is concerned have disappeared. A new "Check" *for* Korea has appeared in the forgetfulness of what the Lord is doing here on the part of the church at home.

In December of the same year the Power of the Spirit is poured out on Korea and a score or more are gathered in in a month. In January, 1889, the church numbers over 100 (Methodist and Presbyterian). There are two well organized churches in the land. Public services are held every Sunday in two parts of the city. Weekly prayer meetings are sustained. Boys are working for the Master and holding a prayer meeting for themselves. The little band is firm. They trust in the Lord. He is leading them.

Now what has the church done at home in view of this? The Methodist Board have "cut down appropriations because the work is stopped in Korea!" The Presbyterian Board have decided to send no more men until freedom of religion is granted!

It is time for this idea to be put aside. We do not know that a change in the treaties is desirable. We have now all the work that we can do, and more, and we do not know but that if restrictions were all removed it might not be the greatest "check" that the work had yet received.

Pray for the work that it may go on triumphantly; pray for the laborers that we may know how to work aright, but while you pray let work go with your prayers. Give of what God has given you for this cause here. Let not the cause of Christ languish for lack of funds. You are the stewards of the Lord; withhold not the tithes and you will be blessed yourselves.

But who will come, is the question. Does not the Master now say, "Go"? Who will hear His call and obey? Will you not "come over and help us?" and then with God on our side we will take this land for the Lamb.

We plead "In His Name."

IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY J. T. GRACEY, D. D.

The Press on Foreign Mission Fields.

FROM the inception of modern missions, the power and importance of the press in all heathen lands, eminently in those having a literature, has been recognized. As long ago as the Liverpool Conference on Missions in 1860, we find reference to the volume and character of native literature in India.

In 1858 Rev. James Long quoted statistical details from the Government Report of Bengal, on the vernacular press in Calcutta, showing that in 1857 the Calcutta presses alone issued for sale 571,670 books, of which a little less than ten thousand (9,550) were Christian. The almanacs numbered 135,000 and the Hindus depended on these to determine auspicious days for marriage (only 22 in the year), for first feeding an infant rice (27 days in the year), or commencing to build a house, and the like. The educational works, such as algebra, arithmetic and agriculture, numbered 145,300. Of books abounding in obscene matter, 14,250 were printed; of works of fiction, 33,050 copies were issued. Of books printed to sustain the systems of mythology and Hinduism, 96,150 books were published.

In 1871, 769 books were published in Calcutta, of which some 700,000 copies were printed, about one-third being in English, one-third in Bengali, the rest miscellaneous: Arabic, Hindi, Persian, Sanskrit, Santali, Urdu, etc. The growth thus indicated will be emphasized by the statement that it is estimated that from 1811 to 1821 the total issues of the press were not over 16,000 copies. The leap from that to over half a million as we have seen in 1857, and to over 700,000 fourteen years later, indicates a great increase of literary activity.

In 1863 there were but twelve vernacular newspapers to be examined by the Government Translator. By 1872 these had grown to thirty-nine.

The statistical returns for 1885–86 for India show a steady growth and a new departure. There were 1,094 presses at work in that country. Of these 294 were in the Northwest Provinces and Oude, 229 in Bengal, 228 in the British territory in Bombay, and 20 in the native states, 200 in Madras, 71 in Punjab, 26 in Burmah, 16 in the Central Provinces, 5 in Berar, 4 in Assam, and 1 in Coorg. The number of newspapers printed in English during the same year was 127, as against 117 in the previous year, and of newspapers printed in the vernacular or bilingual 277, as against 259 in 1884–85. The Punjab is not reckoned in the calculation, as the returns do not separate the English and the vernacular papers, but give a total of 67 for both. By far the greater number of the vernacular newspapers are published in the Bombay Presidency, which supports no less than 104, the Northwest Provinces and Oude coming next with 72, and Bengal next with 54. In Madras there are only 29, and in Coorg no newspaper either in English or in the vernacular is published. The number of periodicals published in India —excluding the Punjab—was 284, of which 102 were in English and 182 in the vernacular.

The whole number of publications registered during 1886 in British India was 8,963, of which 1,485 were in Urdu.

In forming an estimate of the growth of this literary energy it must be borne in mind that full freedom of the press only dates from 1835. It is now well known that a single native publishing house in Lucknow has sent an order at one time to England, for $25,000 worth of paper to be used in his printing establishment.

This literary aggressiveness is not limited to India and Ceylon. Burmah, too, is astir. A report before us says:

"There are printing presses in Rangoon, one of them a steam-press, owned and conducted by natives, which are devoted to the printing of a Buddhist literature, and cheap editions, put in attractive forms, are exposed for sale on pagoda platforms, at steamer landings on the river, and wherever people are likely to congregate in all parts of Burmah."

But a good deal of this literature at present is of foreign importation. In 1872 there were eleven booksellers in Calcutta with extensive shops and warehouses, whose chief business was importing books and periodical literature from Europe. Their imports aggregated about $250,000, of which the bulk was of course from Great Britain, but some from France and some from America. The most of this was educational.

Of the moral character of much of this indigenous literature it is almost needless to write. Dr. Murdock, writing to Lord Napier in 1871, expressed the opinion that it would be better for India if the whole of its indigenous literature were burned up, and a writer in the *Indian Evangelical Review* said that "the issue of books and pamphlets was increasing in India enormously, very few of the best vernacular books being free from obscenity, while the great mass of novels and poetry published in Bengal are distressingly filthy. A writer was quoted at the Allahabad Conference as saying in 1852: "There are for sale in the Calcutta bazaar, pamphlets written for the express purpose of reducing bestiality to a systematic theory. Had we not seen them we could not have believed in their existence." And of the current Bengali literature Rev. J. E. Payne said before the Conference, that it "consists largely of poetry, dramas, and fiction, and there is very little that is not licentious; probably not one in twenty of these works is fit to read."

Dr. Weitbrecht, at the London Conference of last year, said that "the vernacular books which are read for purposes other than studious or professional are, to a great extent, morally pernicious. And this applies also, in great measure, to the English literature favored by young India, so far as it is secular. Secularism and free-love go hand-in-hand to furnish the mental food of many English-reading natives." Another speaker, Mr. Macfie, said: "I have been informed, and I am afraid it is the case, that at the present moment at the different railway stations in India, the contractor for the supply of books has certainly supplied literature of a most degrading and disgusting nature, that is to say, translations made from the very worst of French novels."

Dr. Murray Mitchell added his testimony that the number of readers in India and China is rapidly increasing, and the natives are circulating poisonous literature to a fearful extent through the agency of the press.

Turning to Japan we find it no easy task to write of the literary kalaidoscope. The modern newspaper started in Japan as late as 1871. By 1873 the number of newspapers transmitted through the mails exceeded half a million copies (514,610), and in 1874 this was multiplied more than fivefold, over two and a half millions of copies (2,629,648) passing through the mails. The next six months saw a number (1,839,846) almost equal to the whole year's issues before. In 1879 eleven millions and a quarter passed through the Post Office which was 100 per cent. gain on that of 1876. Then came the restrictions of the Government, but despite all, the newspaper press continued to develop, and by 1880 fourteen millions newspapers passed through the post offices of the empire. All these newspaper ventures are not of course successful. In 1880, of 149 new newspapers started,

114 of them never saw 1881; of new journals 266 were commenced in 1880, 47 of which soon succumbed. In 1887 a dozen daily newspapers were being published in Tokio, three in Osaka, and more in other large towns. The total number of works published in 1881 reached 4,910, against 3,792 the year previous. Of these 545 were on political subjects, being almost double the number of those of the previous year of this character: on political economy, 15 works were issued in 1880, and 25 in 1881. Of books on law, 1880 produced 207, and 1881, 225. Medical works advanced from 229 to 267; ethical and moral works increased from 32 to 93; historical books, from 196 to 276; poetical works, from 491 to 556; books on drawing and writing from 127 to 339; engineering works from 8 to 28; books on commerce from 70 to 113. The books on scientific subjects, geography, chemistry, natural history, astronomy, slightly declined. School books were, however, nearly half as numerous as all other books put together. In 1880 they numbered 707 and in 1881 they were 704. Lighter literature was not neglected, 193 volumes of tales, novels and the like being published in 1881.

The special feature which challenges our attention in the modern literature of Japan is, however, the ready adoption of modern Anti-Christian literature. Agnostic and materialistic treatises from England and America have found their way to Japan. Huxley's "Lay Sermons," Spencer's "Data of Ethics" and a large range of similar works are read extensively by the students of the Government and other English schools in various parts of the country, and in translations more or less among the students of the normal schools and academies. They form the staple of articles in the current newspaper literature, and the materialistic tendency of thought with young Japan has been growing stronger under the influence of such imported inspiration from the west. Rev. Dr. D. C. Greene, in an able paper read before the General Conference of Protestant Missionaries in Japan in 1883, said Paine's "Age of Reason" is known in Japan under the name of *Dori no Yo;* and Robert Ingersoll's article on Christianity from the *North American Review* was translated under the name of *Yesu Kiyo Hai geiki Ron.* A native pamphlet was brought out in 1881 entitled *Yesu Kiyo Mudori,* or Christianity Against Reason.

Another was by a professor in Tokio on the Errors of Christianity Exposed, or *Yaso Kiya Ben waku.* A book on Christian superstitions was said to have much influence with Chinese scholars. Paine's "Age of Reason" was said to be read very extensively. Another class of Anti-Christian literature is of native origin, and is based on political grounds of objection to Christianity. The principal books are Fukuzawa's work entitled *Bummei Ron* or Treatise on Civilization; his *Jiji Shogen,* a Word for the Times, and a book called *Yaso kiyo koku gai,* or Christianity an Injury to the Country.

It is needless to attempt in a brief article any summary of the literary features of so great a country, and one whose literature is so permeating and many phased as China. There are a few things, however, which indicate a remarkable modification of the literary life of this nation as imminent.

Through ages the classics have consisted almost exclusively of ethical maxims, and these are the text of Chinese education of which one reads so much. Science was discouraged. Confucian ethics were the standard of scholarship.

But recently the Chinese Government has made a decided innovation on these centuries-old customs. In 1888 the *Peking Gazette,* the official

organ of the Emperor, added questions on foreign science and learning, to the examination papers of the tens of thousands of students assembled at the provincial and metropolitan examinations. The Government had, some time before, engaged foreigners to translate books and follow the current periodicals of other countries and translate every article bearing upon China; and these translations were printed in an official newspaper published every fifth day for exclusive circulation among the Chinese official class.

We have no space to show the literary influences which are pervading other mission countries, such as the Spanish-speaking populations of Mexico, the Argentine Republic, and others on the American continent, nor that of Italy and even of parts of Africa.

Enough has been thus hurriedly traversed, to show the vast and imminent need of the hour in the use of the press for evangelical purposes. Of course we cannot recount what has already been done in the department of missionary labor. When Carey, Marshman and Ward on Lord's day, March 30, 1800, standing at a four corners, or four-cross-roads, sang Bengali hymns, and then distributed them in print amongst the people, they began the mightiest revolution the Continent of India could experience. Within twice twelve montns they had distributed 22,000 tracts in the vernacular, and these grew to at least a million tracts and pamphlets by 1806, and the year 1815 alone saw the circulation of far more than a hundred thousand. The Church of England, the Baptist, and the London Missionaries in Calcutta re-enforced the efforts of the "Serampore Three" in 1818, the one with 6,000, the next with 15,000, and the last with 33,000 printed issues, and the whole culminated in the Calcutta Christian Tract and Book Society, whose issues are uncounted, but who in 1843 printed over three hundred thousand tracts, and as long ago as 1872 these aggregate initial forces had in circulation more than ten millions of separate issues. It is impossible to follow the development of this agency over any one of the great heathen countries.

The rapid growth and the steadily augmenting demand may be seen by a slight glance at the Madras Religious Tract and Book Society which in the first fifty-five years of its existence printed 7,521,529 copies, and in the next nine years printed as many more. Forty years later came the Christian Vernacular Education Society, which averaged for its first twenty-two years put into circulation nearly two and three-quarter millions of publications. Far in the Northwest the Punjab, Lucknow and other presses have poured forth their leaves which are for the healing of the nations.

The early China missionaries accomplished marvels in the production of literature. Commencing with Joshua Marshman, the first translator of the Scriptures into Chinese, who began his work in Serampore in 1799, we have a noble band of litterateurs. Dr. Morrison became the author of 13 Chinese and 19 English works; Dr. Milne, of 21 Chinese and 3 English; Dr. Medhurst, of 63 Chinese, 29 English and 7 Malay; Gutzlaff, of 61 Chinese, 2 Japanese, 1 Siamese, 5 Dutch, 7 German and 9 English; Mr. Muirhead, of 39 Chinese and 3 English. Drs. Doolittle, Legge, Edkins and others kept the literary current flowing in Chinese, Mongolian, Malay, Japanese, Siamese, Dutch, German and English, and now Dr. Yung J. Allen tells us he has translated 90 volumes of history, geography and science. Of the Christian presses established in various parts of this Empire, there is no space to write. The last annual report of the American Presbyterian

Missionary Society says of the press at Shanghai: "The business of the press comprises two departments—the manufacturing and the distributing. The former includes the foundry, typesetting, printing and binding. The foundry has seven casting machines constantly at work which cast six sizes of Chinese type, besides English, Korean, Manchu, Japanese, Hebrew, etc. There is also machinery for stereotyping, electrotyping, matrix-making, typecutting and engraving." Three presses are run by gas, and five by hand, and from 80 to 100 persons have been employed. And now comes the statement which caused us to select this press as an illustration; "The earnings of the press for the year, including increase in the plant, stock, etc., were $12,-629.65, of which $5,000 were turned into the treasury for current mission work." We do not mean that it is alone in this self-supporting and revenue-yielding feature. It is not singular herein, else the very point we desire to make would be dulled, viz.: that it would seem that no department of work could so readily be made self-perpetuating as a mission press, and that a round sum given for the foundation of a press would be as wise and as useful a disposition of money as would the endowment of a professorship or even of a college. The power, the reach, the influence of the press, is honeycombing these heathen communities, and the Christian Church should take such large leadership of the general movement over the world as will secure, if not the control of the press in these great countries, yet, at least such moral power as will materially affect its issues.

We have not discriminated between the necessity of furnishing healthful literature for the heathen, and that of meeting the wants of the native Christian community—a community which must be furnished with all the many-sided literature essential to the all-round development of a Christian church and a distinctly Christian civilization. Neither have we cared to discuss the numerous phases of the scope to be given to the Christian press in these countries. How far it should be confined to religious publications, or take also secular type and much besides, are questions for separate discussion. It is, however, not much except a question of capital. Why should not a mission press issue educational books which tend to augment the intellectual life of a people, even if it be in the form of elementary school books?

The Greek "Alphabetarian" was issued by the American Board press at Malta in 1829, 27,000 copies of which were sold in two years. Rev. Mr. Craven issued a small Hindustani dictionary with discriminating definitions and carefully selected illustrations, which was published at the energetic Methodist Press in Lucknow, India, and 60,000 copies were sold in two years.

These incidentals, however, of the main question should not divert our thought from the vast and rapidly increasing necessity which exists, that the Christian Church shall multiply the operations of its press in all foreign fields a hundredfold and do it at once. The hour has struck. The procession moves. What we do we must do quickly.

"Honor the Emperor, Believe in Buddha."

"*Son-Nō Ho-Butsu Dai Dōdan*," which is translated in the caption of our article, is the title of the new association in Japan which seeks to secure a revival of Buddhism.

The Japanese Buddhist is becoming sensitive to the Christian mission, and compliments its efficiency by seeking to stir up his co-religionists to rivalry with its propaganda. The Japanese newspapers have for some while past been telling of able

Buddhist preachers undertaking to expound their doctrines with renewed activity, and also of the establishment of schools and other agencies in imitation of Christian missionary methods, all intended to counteract the force of Christian evangelism. The new missionary society organized by these Buddhists can be partly understood by the following quotation from its prospectus:

"Son-No Ho-Butsu Dai Dodau is an association established for the purpose of maintaining the honor and majesty of our Emperor and the truth of the doctrine of Buddhism—a union of those who wish to protect our land and religion from the contempt of foreigners. Those who unite with us are expected to avoid everything that would lessen the reverence due to his Imperial Majesty or the influence of Buddhist doctrine. For instance, in selecting our representatives to the national parliament, to provincial assemblies, to town councils or local offices, in the distribution of all honors, in appointing school teachers, officials of societies and business companies etc., we pledge ourselves carefully to exclude all who are disloyal to the Emperor or untrue to Buddhism by believing in the foreign religion called Christianity. If these points are kept well in mind and carried out in practice, we, 39,000,000 of brethren united in one, will so protect our country that though many a difficulty and many an internal social and political problem may arise, still our Emperor's position shall stand secure and the doctrine of Buddha shall remain unshaken. Yes, if we but stand together on this solid foundation of truth, the result will be that no foreign land will point at us with the finger of scorn. Now, brothers, if you can see the truth as here stated do not hesitate to come and join our band. Give us your hand, we shall then all stand together and add to the strength and life of our Yamato-damashii!"

In order to properly present the interests of this missionary society these Buddhists have established at Kioto a missionary magazine published in the English language with the title of *Bijou of Asia*. The editor says of Christianity in Europe and America, "It is losing its influence upon the social life and is droping away the principles forming the part and parcel of its system, owing to the factors which naturally came in operation along with the course of the social developments with the moral and intellectual progress." This, to an English reader, is at least a little less mysterious than *Om Mani Padnī*, the unknown prayer to the unknown God of unknowable Buddhism.

But the editor of *Bijou* publishes several letters from persons in this country, describing the hollowness of Christianity and exalting Buddhism as pre-eminently adapted to the needs of the Western barbarians. The editor thus expounds Buddhism for English readers:

"The fundamental ideas on which Buddhism hinges are, that the state of constancy, or eternal continuance, cannot be found in the whole universe, and that there is nothing to be pointed to as egoity: and the object of Buddhism is to drive away the confusion, and acquire the illumination, of the psychical state. Every sect agrees on the fundamental ideas and the object; but there are found many grades of practice and principles in the preachings of the Tathagata himself, as well as of the definitions of several points of the doctrine. This reason is that he intended to render his teachings available to all the circumstances which the human beings present among themselves, that all they might be saved from the dark, miserable circle. This accounts for why Buddhism is divided into sects." The second extract is in verse, anp is described as coming from the drama of the "Toy Cart":

"Be virtue, friends, your only store,
And restless appetite restrain,
Beat meditation's drum, and sore
Your watch against each sense maintain;
The thief that still in ambush lies,
To make devotion's wealth his prize.

'Cast the five senses all away,
That triumph o'er the virtuous will,
The pride of self-importance slay,
And ignorance remorseless kill.
So shall you safe the body guard,
And Heaven shall be your last reward."

There is, however, little occasion to apprehend any protracted or powerful movement toward a real revival of Buddhism, from the success of this new departure of its missionary society and magazine. These movements, intended as counter forces to Christian aggressiveness, of which we have had many in India and

China, whether organized by Moslems, Brahmans or Buddhists, have been short-lived, and are significant rather as containing an acknowledgment of the power of Christian missions and an apprehension of their further success, than as at all likely to furnish a true rallying point for revival of the fast decaying forces of these old faiths in the face of the new civilization and the new dogma of Christianity. The editor of *The Christian*, himself a Japanese, replying to the editor of the *Bijou of Asia*, writes as follows:

"Buddhism feels that the influence of the old doctrine is decaying, and many are the experiments and plans projected to save the waning cause. Five or six years ago they started a plan of preaching and lecturing on a large scale to expose the errors of Christianity and to expound the Buddhist law: at the same time Yaso-Taijt—Christianity expelling society—was started with high hopes. These plans failed and the next move was to open girls' schools, establish woman's societies, young men's associations, etc., etc., in imitation of the doings of the Christians. All this is a benefit to Japan, no doubt, but it is suicidal for Buddhism, for Buddhism and education cannot exist together. Superstition and knowledge will not mix. Buddhism looks upon Christianity as its great enemy, but the real enemy of Buddhism is the light of the nineteenth century and the incoming of western science. In India Brahminism is true to itself and opposes the education of the masses and of woman; it may be respected while it is opposed by Christians. There would be something manly in Japanese Buddhism standing its own ground and fighting with its own weapons, but when it holds its superstitions with one hand and grasps at education as an aid with the other it is simply to be pitied. The strength of Buddhism in Japan is wholly in uneducated elderly people who still believe its teachings. The boys and girls who entered the primary schools when the present system was established are now becoming men and women, taking the place of the elders who are little by little dropping out, and hence the decay of Buddhism. But now we have a new scheme. In reading the proclamation of the Son-No Ho-Butsu we appreciate the trouble into which they have fallen and pity them, for they are like a lonely castle in the midst of circling foes to whom nothing is left but hopeless surrender. Within, scarcely an intelligent and educated believer; without, no rich or wise or powerful allies; shorn of means, of prestige, of solid foundation, decay staring them in the face, no wonder they seek for sympathy and try all kinds of experiments. But this effort to tack themselves on to our poor, friendless, deserted Emperor is too comical. Where is there in all Japan a Japanese who does not reverence and honor his Majesty? But belief or unbelief in Buddhism is a matter of choice that has not the remotest connection with our loyalty to the Emperor. Buddhism may have been of benefit to Japan in olden times, but it is outgrown to-day as the clothes of childhood are outgrown by one who has come to manhood. Japan is now putting away childish things. If Buddhists want to form a political party to help themselves, let them form a really Buddhist party, and not attempt to mix two things which are as far as the poles asunder. But this dragging in of religious matters into political life, as they wish to do in regard to elections, etc., is a matter that cannot be too severely reprehended. We do not wish to see here the politico-religious contentions that disgrace papal countries. If Buddhism can hold its own by the fair teaching of doctrine and by winning the hearts of the people well and good, but if it needs political power to preserve its life it must be in a pitiable condition indeed."

"Sunny Spain."

THREE centuries ago Spain inaugurated in the City of Seville what France had theoretically originated but durst not then attempt to realize amongst her people—the terrific Inquisition. Nowhere, even in Spain, have so many been burned for fidelity to their convictions as here. Here old men, youths, girls died for their faith. Of the martyrs that cry beneath the altar what multitudes ascended from this city! a city so beautiful that the motto is current still, "He who has not seen Seville, has seen no wonder."

It was a happy day for Seville when Rev. L. S. Tugwell, the British chaplain at that place, purchased in 1871 the fine old church, San Basilio, once a Benedictine monastery, that the gospel in its simplicity might once more be preached therein, and a congregation of a thousand persons assembled. That work has extended over many parts of Spain. We read of crowded congregations at Malaga,

where cruel persecution has failed to subdue the pastor or injure the work, and of the success of village missions, and of one occasion where over 200 persons were unable to gain admission to the room, listening eagerly at the door and windows. "We have indeed many trials," writes one pastor, "but come what may we must preach Jesus."

But Spain is still a Roman Catholic country. An Evangelical pastor tells us that when a bull fight, some time ago, was to be given on Sunday afternoon in Seville, in aid of the Roman Church, the corners of the streets were covered with posters on which the Virgin Mary was represented as seated between a bull and a bull-fighter. A recent writer gives us this description of the Sunday, for which the Roman Catholic Church is responsible in Spain. He writes of Madrid:

"There is to be an extraordinary bull-fight on Sunday, and special attractions are announced. The ticket office in the *Calle de Sevilla* does not open until Saturday; but on Friday 3,000 persons assemble in front of the *Despacho*, and wait there fourteen hours in order to procure cards of admission. A detachment of troops is sent to keep order, but for all that there is a good deal of rough horse-play. Blows are struck, revolvers are produced, arrests are made, and the authorities threaten to clear the streets. As this would deprive the multitude of their coveted seats in the bull-ring, order is eventually restored. Fearing a serious conflict in the *Calle de Sevilla*, however, the Governor of Madrid arranges for the tickets to be sold at the bull ring itself. Directly this announcement is made the crowd march in a compact body to the *Plaza de Toros*. When the tickets are produced, nearly 10,000 people are standing in the blazing sunshine. On Sunday all the great centers of the city are deserted. The Fine Arts Exhibition, which is open free, has scarcely a visitor. But the bull-ring—the admission to which is from 14 to 15 twenty-five shillings—is packed, and as much as £10 is paid for a seat in the shade.

"It is a terrible fact that the priest and the bull-fighter are the two chief factors of the day. Indeed, they go together, for bull-fights are frequently given in aid of the expenses of public worship, and the proceeds of the revolting exhibitions are called "*pious alms*."

V.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

SUBJECTS for the month: Africa and Freedmen. Consult volume for 1888, pp. 411, 468, etc.

AFRICA.—Physically it is compared to an inverted saucer, the coast line comparatively low, ascending to ranges of hills and mountains, with table lands, 3000 feet high, beyond and between. Population vaguely estimated at 200,000,000 and over. Keane arranges the races in seven main groups according to language.

1. Semitic, along north coast and in Abyssinia.

2. Hamitic, Sahara, Egypt, Galla and Somali.

3. Fulah—Nuba, in Western Central and Eastern Soudan.

4. Negro, Western and Central Soudan, Upper Nile and Upper Guinea.

5. Bantu, south of 6° n. Lat. except in Hottentot land.

6. Hottentot, extreme southwest from Cape to Tropic of Capricorn.

7. Malayo-Polynesian, Madagascar.

This is a valuable classification.

Religion.—Some of the tribes are so low sunk in barbarism that they come as near as any people to no religion; the language has no words to express properly religious and spiritual ideas; and the consciousness of spiritual things, and almost the capacity for apprehending them seem no longer to exist. Moffat thought some of the people scarcely reachable even by the gospel, and counseled as the threefold condition of all success, "Patience, *Patience*, PATIENCE."

Throughout the northern region, the creed of the Moslem is nominally prevalent but is not practically very influential. It is rather a barrier to the gospel than a positive religious belief. On the west coast the Mohammedans are divided into *Mar-*

abouts and *Sonnachees;* the former are rather stricter in observing the laws and customs of the sect—the Pharisees of the Mussulmans in Africa—while the latter are looser, more secular, even eating pork and drinking intoxicants.

Fetichism is more widely prevalent in Africa than in any other land. It is the lowest form of superstition and both marks and makes the deepest degradation where it prevails. Dr. Burrell in his excellent book on the "Religions of the World" comprehensively describes Fetichism thus: "A Fetich is any material thing, living or dead, not divine, to which reverence is paid on account of a supernatural influence proceeding from it.

Central Thought: a man not the controller of his own affairs. 1. His master is Fetich, the fortune giver. 2. He may have many fetiches of divers kinds. 3. Fetichism is not Polytheism, Henotheism or Pantheism. 4. It is however a system having both a creed and a cultus. 5. It is better than materialism, for it holds to the reality of supersensible things. To the question: What shall I do to be saved? it gives no answer.

Africa is so wide a territory, that in addition to matter furnished in the last volume, we give only notices of some few missions.

The Congo Mission.

A grand open door is that which God has set before our Baptist brethren in the Congo basin! a million square miles in the heart of equatorial Africa, made accessible by the great Congo and its tributaries.

The great lakes, Nyassa, Victoria, Tanganyika, are isolated; they must be approached by a long and weary walk of from 500 to 800 miles from the coast, and afford no means of penetrating the surrounding country; but the Congo and its branches present from 4,000 to 6,000 miles of *river roadway,* needing only steamers or canoes to give access to these teeming millions. One starts at the mouth of this imperial stream and ascends 125 miles of navigable river, then for 185 miles encounters rapids and cataracts; but beyond that for over 1,000 miles, from Stanley Pool to Stanley Falls, is one grand stretch of navigable river, with branches running each way navigable from 100 to 800 miles, and leading into the heart of this rich and populous territory.

The people from the river-mouth up to Stanley Pool and the equator line are civilized by contact with white traders, and their pagan customs largely modified. They speak one language, musical, of large capacity of expression and easy of acquisition, and along this line the seven Congo stations are already planted. Beyond the point where the Congo crosses the equator, lies another vast population, more degraded, less civilized, and needing at once the full array of Christian institutions, but yet entirely destitute.

Their moral and spiritual state is hardly conceivable without contact with them. With no idea of God or immortality, they worship fetich charms; sickness is not brought about by natural causes, but is the result of enchantment; hence the medicine-man must trace disease and death to some unhappy human victim or victims who must suffer the witch's penalty. One death therefore means another—it may be a dozen. Here runaway slaves are crucified, robbers buried alive, young men cruelly decapitated, and human beings are even devoured for meat.

And yet this people, after centuries of virtual seclusion, are now both literally and morally accessible. They welcome missionaries, come to the chapels, and prove teachable. Even now cruel customs and superstitious notions are giving way before patient, humble, scriptural instruction. The walls are down, and the hosts of God

have but to march straight on and take what Dr. Sims calls "the last stronghold of Paganism."

Wonderfully indeed has God linked Protestant, Greek, Roman Catholic, and even Moslem nations in the administration of the Congo Free State. Never was such a highway open for the gospel since our Lord ascended.

The Arabs from Zanzibar and the coast are moving up toward Stanley Falls and the north country, establishing themselves in large villages to capture slaves and carry on nefarious traffic, while the Protestant forces slowly move upward from the west. The question is, Who is to occupy the Congo Basin? and the question is to be settled at once. This great highway of rivers means traffic and travel; this rich and splendid tropical country invites trade and settlement. Into whose hands shall such a heritage be surrendered? The Christian Church must give prompt answer by action, her reply must be a taking possession, and the old law is the new one: "Every place that the sole of your feet shall tread upon shall be yours:" the resolutions of enthusiastic missionary conventions, the prayers of all Christendom, the planting of the banner of the cross at a few commanding points—all this will not do. We must send out enough Christian laborers to measure off that soil with their own feet.

"But it is unhealthy"? So are all tropical and especially equatorial climes to those who are not accustomed to the intense and steady heat, and do not use common sense in adapting their clothing, eating and drinking, and habits of life, to these peculiar surroundings. One must not go from temperate to torrid zone, and wear the garments, eat the heating food, use the stimulating drinks and risk the exhausting labors which are permissible in cooler latitudes. A trip to New Orleans or Florida has proved fatal to many a fool who would not take advice. Even the heroism of the gospel does not demand needless exposure or careless venture.

Here is a grand opportunity. It may be doubted whether there has been anything like it since the clarion voice of our Great Captain trumpeted forth the last commission. Ethiopia is stretching forth her hands unto God. On those hands are the marks of manacles which England and America helped to rivet there. There is but one atonement we can make for Africa's wrongs—it is to lay down our lives, if need be, to redeem her sable sons from the captivity of sin.

We ought to turn this Congo into a river of life, crowd its waters with a flotilla of *Henry Reeds*, line its banks with a thousand chapel spires, plant its villages with Christian schools, let the Congo Free State mark its very territory with the sign of Christian institutions, so that to cross its border will be to pass from darkness unto light. Where is our Christian enterprise, that such a work, with such a field and such promise, should wait for workmen and for money! What do our converted young men want, as a chance to crowd life with heroic service, that the Congo basin does not attract them! Here what a century ago would have taken fifty years to accomplish, may be done in five. The unexplored interior is open, the dark continent waits to be illumined. Nature has cast up her highway of waters, and there is no need to gather out the stones. Give us only the two-wheeled chariot, with steam as the steed to draw it, and the men and women to go in it bearing the gospel, and from end to end of this highway we can scatter the leaves of that tree which are for the healing of the nations.

Where are the successors of Moffatt and Livingstone! What a hero was he who dared forty attacks of fever and then died on his knees be-

side Lake Bangweolo, that he might open up the dark recesses of Africa to the missionary! Let us pour men and money at the feet of our Lord. We have not yet paid our debt to Simon the Cyrenean and the Eunuch of Ethiopia!

American Mission in Egypt.

Rev. Dr. Muchmore writes:

"At the request of Ismail Pasha, Said Pasha made the mission, in its infancy, a present of an old building, which served them a long time. Being in the way of the improvement of Ismail, he proposed to give them in exchange the present position, on which they erected the present building, so spacious and so adequate to all their needs. In addition he gave them about thirty-five thousand dollars. The money for the building was nearly all given by outside friends in England and America. The mission field has as centers Alexandria, Monsura, Cairo, Assiout and Luxor. They have of communicants, 2,042; attendants, 4,449; evening prayer-meetings, 2,180; which is a wonderful disclosure of true inner life, for this is the test everywhere of a standing or falling church. In the next test—benevolence—they do not fall behind. There is raised by native members and adherents for church work $5,043—$2.49 per member. They gave also to educational congregational schools $5,503. In tuition fees in all schools, city and country, $11,211. Whole value of the property of the mission $193,304, a good showing for thirty-three years. In the schools of Miss Whateley are between three and four hundred boys and girls. These beneficial statements are further confirmed by the reading habits of the people. Bibles and books are sold, 9,651 volumes, money realized $2,552. Religious publications, 8,993 volumes; money realized, $1,149. Educational books for schools sold everywhere, 19,179; money realized, $4,405. Total attendance in the Sabbath-schools, 417."

Zululand.—Our personal friend, Rev. James Scott, of Impolweni, gave in the course of the mission tour in Scotland in August, 1888, a most fascinating account of his own work in Zululand. A church had been already formed of nearly 400 members, with as many more applying. There were two out-stations. A native elder had moved for health's sake to a new part of the country and some six months after 40 converts were gathered into a church, the fruit of his work. Some three years and more ago a chief asked for the fifth time to have a station in his territory, and just then Barclay Church, Edinburgh, offered to support an evangelist. Thus the request was providentially met and shortly there were 93 converts.

For 50 years the Dutch *Boers* opposed the work, and even burned down Livingstone station. Now they themselves are crying out for evangelists. They seemed moved by the belief that they were the modern Israel of God, to destroy others about them as God's people did the Canaanites.

We have elsewhere referred to the cruelty and tyranny of the native chiefs as seen in *Dingaan*, a Zulu, who when 100 girls came bringing provisions to the Kraal, the tribe they came from having offended him, and one girl being considered the equivalent of 30 cattle, he killed the girls in one foul massacre, thus exacting the penalty for the offense, 3,000 head of cattle. He sent out two spies to hunt for cattle, and they mistook game for horned cattle. He ordered their eyes gouged out, saying, "*Of what use are eyes to such men!*" Similar things are going on now along the Zambesi. It was to such people that Rev. W. H. Thompson first brought the gospel: and now over 200,000 are under its influence, over 50,000 are now church-members, and one church numbers 1,400. There are five or six training schools; *Lovedale* is conspicuous for its educational work: out of 2,000 or 3,000 pupils only 15 have gone back to heathenism.

Rev. Robert Cleland writes from Chiradzulo:

"Perhaps in no part of the heart of Africa are there so many memories clustered as here. A little over twenty years ago, and Livingstone came here with Bishop Mackenzie and that ill-fated band. Within five miles lies that beautifully-situated spot, Magomero—beautiful, as kneeling under an arch made by a thousand creepers, we find the open grave of poor Birrup who, dying, buried his dead bishop, only to retreat along those solemn forest plains to die. To this spot, again and again on his last journeys, the great-souled Livingstone turned with a glad hope not unmingled with a feeling of regret. Here the gospel was first planted in the heart of this great land."

The Rev. Dr. Daniel Lindley, who for twenty-five years was a missionary among the Zulus, used to tell some very interesting stories about those poor blacks, who are very ignorant, and live in a very miserable way, wearing little or no clothing, and having wretched huts for homes.

Occasionally a poor, naked, black man would come to him and *ask for a shirt.* None could be obtained within 200 or 300 miles, except from Dr. Lindley, who was glad to supply the man at cost. Next, he would want a pair of *trowsers*; then he would bring a rough piece of plank or slab of a tree, and three stakes, and ask the missionary to bore holes in it, that the stakes might be placed in them for legs, and thus make a *stool*, for he would be unwilling to sit on the ground with his new clothes; then he would want a chair for his wife, and would begin to treat her and their little children more kindly. Now, for that Zulu to come to beg for a shirt was the same as declaring that he meant to give up heathenism and become a Christian.

The Freedmen.

SENATOR BRUCE, in his lecture on the *Race Problem*, says:

"The people of the United States have encountered on their soil three other races: the red Indian, the yellow Chinaman and the black African. The red man's *land*, the Chinaman's *labor*, and the negro's *person* have been appropriated. Race conflicts sometimes produce amalgamation of the inferior as in Mexico, extermination as in the case of Indians, and the subordination as in case of the blacks. When the war ended and the colored man became a freedman, there were 4,000,000 of people who owned not an average of ten cents apiece, ignorant, unable to read and write with few exceptions; but with a religious aptitude possessed by few peoples, having a reverence for holy things that admitted no skepticism or infidelity, and a strange respect for the marriage relation, notwithstanding they had been educated in the midst of a system of concubinage and compelled to regard the relation of husband and wife, parent and child as dissolvable at the will of the master." He says this race is doubling every thirty-five years.

—In the South there are now 16,000 colored teachers, 1,000,000 pupils, 17,000 in the male and female high schools, and 3,000,000 worshipers in the churches. There are 6 normal schools, 50 colleges and universities, and 25 theological seminaries. They pay taxes on nearly $2,000,000 worth of property. This in the Southern States, which, if including the Northern States, would double the property valuation.

This is a wonderful showing from a race that has 200 years of slavery and 4,000 years of barbarism back of it, when in 20 years of emancipation, under all its repressive circumstances, it makes such a showing. American generosity has done for the South in 20 years what statesmanship has failed in for over a century; but generosity should not be depended upon, as even that can reach a limit. The negro population of the United States is now 7,000,000.

African Notes.—The area is estimated at 8,500,000 square miles, exclusive of islands. Of the territory of Africa, England has the controlling influence over 1,000,000 square miles; Germany, 740,000; France, 700,000; other powers—Portugal, Italy, etc.—have various possessions, raising the whole to 6,500,000 square miles.

—Bechuanaland postal-runners carry the mail at the rate of 130 miles a day—each runner covering 15 miles. The route between Tangier and Fez, in Morocco, is 150 miles of mountainous, crooked roads, and bridgeless and ferryless rivers. The Arab carriers run, walk and swim this distance in three and a half days.

—An African traveler, Commander Cameron, states that half a million negroes on that continent are taken from their homes and sold into slavery every year.

—The London Missionary Society Mission on Lake Nagami, in South Africa, reports an interesting case of a self-taught preacher, Bokaba, who had learned the truth from portions of scriptural translations made by Dr. Moffat and Rev. Wm. Ashton in 1857. He had found the 53d chapter of Isaiah, and had been led to behold there "the Lamb of God which taketh away the sin of the world." Very humble in spirit, he has nevertheless proclaimed the truth to all about him. "It is all babblement," he says. "We are like infants; but the mother understands her infant, and God understands His children better still."

—The veteran Dr. Moffat, after hearing a Christian brother remark that if he were a young man he would go to Africa, said: "I would go to-morrow were it in my power, and I think I am not too old yet."

—One of the most terrible facts in modern history is the *forcing of liquor trade* upon Africa by nominally Christian nations. It is the unanimous testimony of missionaries that the natural cruelty and bloodthirstiness of the Africans are kindled into the madness of demons by firewater, and beneath the wounds of European traders this poor land lies bleeding at every pore.

When Bishop Penick reached Africa in 1877, the first word of English he heard breaking from African lips was an oath, showing that the devil's missionaries had outstripped the missionary of Christ. The steamer on which he sailed from Liverpool carried *four* missionaries and $50,000 *worth of rum* to the west coast, and weekly that amount was sent from the civilized world to curse that people. An African missionary writes: "The steamer on which we came brought apparatus to establish a manufactory of brandy. They will soon have 700 barrels of the poison ready for sale." The secretary of the London Missionary Society reports that in all the tribes of South Africa brandy is the greatest curse of the natives. "The brandy-keg does far more harm than the powder-barrel!"

"Mohammedan influence hinders the sale of liquors on the East Coast; but in spite of that the German traders import $20,000 of brandy a year. In South Africa, Hottentots, Kaffirs and others perish beneath this curse by thousands. On one Sunday noon, an English gentleman counted at the diamond fields 317 natives dead drunk, while many others were partially intoxicated."

"West Africa is, if possible, in a still more deplorable condition. At every small harbor on the coast may be found sulphuric acid, sugar and water, which these traders sell as brandy, gin, etc. The first German colony and the Congo lands also were bought with liquor. A bottle of rum is current coin. The clamor for drink is heard here as for "Backsheesh" in Arab lands. One ship brought to the Niger 300,000 bottles of gin. Brandy has almost taken the place of the native beer on the gold coast, and drunkenness has become so common that it is a rule not to visit an official after dinner. No street preaching is allowed in the evening, for no man dare face the intoxicated multitude. From the cradle to the grave every evening in the West African's life is saturated with strong-drink. Funerals are horrible to see, sometimes $500 being spent for rum and powder on such occasions. A missionary says at times a whole village is drunk. Many sleep with a bottle under their heads, for use during the night. One native dealer is reported as keeping 96,000 bottles of brandy in stock for the interior trade."

The New York *Times*: "Every ship that takes missionaries to Africa carries enough poisonous rum and gin to offset in evil the good effects of a thousand missionaries. Since the opening of the Congo region enormous quantities of the stuff—so vile that there is no market for it in any civilized country—has been shipped to the savages. Missionaries in all parts of the Dark Continent are now pleading with European governments, for the restriction or abolition of the traffic."

No wonder Christian people are petitioning those in authority to suppress this iniquitous traffic on foreign shores!

One distillery in Medford, Mass., has a contract to supply parties in the Congo Free State with 3,000 gallons a day for seven years!

VI.—EDITORIAL NOTES ON CURRENT TOPICS.

Another Assault on Missions.

FOLLOWING in the wake of Canon Taylor, Mr. W. S. Caine, M. P., visiting India, etc., indulges in somewhat superficial but critical remarks on missions, which have brought out a heavy counterfire from Secretary Baynes, of the Baptist Missionary Society, and R. Wardlaw Thompson, of the London Missionary Society. The replies, however courteous, are a merciless exposure of the superficiality of his information, and the injustice of his strictures and the inaccuracy of his statements. He attempts to make out the educational policy a conspicuous failure, and the numerical results of missions miserably inadequate; he thinks the committees at home largely responsible, and that there is urgent need both of better men and better methods.

Mr. Caine is a brilliant example of the inadequacy of the ordinary tourist to make accurate observations or induce sound conclusions touching missions. He writes about Indian missions with the air of a thorough explorer, yet his travels have been *entirely confined to North India*, for many reasons the hardest and most barren part of the whole field. In the Madras Presidency he might find tens of thousands of converts, and in Ongole and the Telugu country the greatest harvest field since apos-

tolic days. Yet he knows nothing of the Arcot, Madura, Tinnevelly, Mysore districts or of the work of the L. M. S. in the Canarese country and Travancore.

Even as to North India, where Moslem bigotry and Brahman idolatry have built barriers so far insuperable, Mr. Caine's criticisms are misleading. He overlooks Rohilcund and the work of the American Methodists, and Ahmednuggur and the grand missions of the A. B. C. F. M. and Calcutta with the work of the L. M. S. In all these not only are there many converts, but a constantly *rising ratio of increase*. Mr. Caine seems to have turned his blind eye to almost every successful field and his open eye to the more difficult and fruitless ones.

With the iron flail of Talus, he would at once demolish all the mission schools and turn over all secular education to the Government! This "Daniel" comes to judgment, and in an instant would settle questions that have engrossed the attention of the ablest men from William Carey to Alexander Duff and John Wilson—with one stroke sweeping away the laborious work of a half century! Mr. Caine is not embarrassed by his humility. "M. P." does not stand for modest person. Should his advice be followed, men who have studied Indian missions on the ground for a generation would consider that the religious future of India was disastrously wrecked. He seems to think the major part of the missionaries are giving the bulk of their time to educational work, whereas of the 48 male missionaries in India, in the employ of the L. M. S., only one-fourth are teaching; and of the $125,000 spent annually there by this society, only one-twelfth was granted last year to educational work.

Mr. Caine observes quite truly that the number of conversions directly traceable to the schools is small, but he mistakes egregiously when he pronounces their "failure complete and unmistakable" in this direction. He forgets the intelligent and sympathetic hearers, not to say active helpers, who are furnished to evangelistic missionaries from the students trained in these schools; and overlooks the secret faith which as yet is not bold enough to face opposition and persecution by open confession. When he advocates the turning over to the Government of all secular education, he evidently did not know that he was committing one of those blunders which Talleyrand pronounced worse than a crime. The Indian Government is, on all matters connected with morality and religion, avowedly and necessarily neutral. To hand over the entire training of India's vast multitudes to agencies destructive, not constructive, or to associations positively and professedly heathen in character and sympathy, would be madness.

Mr. Caine is troubled with the cost of maintaining missionaries. He thinks the fact that the missionary "lives in a good bungalow, eats the sacred cow, drives his dog-cart and is in all respects a Burra Sahib," puts an impassable gulf between him and the ordinary Hindu; and holds up in admiring contrast the Salvation Army and the Jesuits. He says, if all the English Protestant missionary societies could furnish 200 men of like devotion, the work of converting India would begin. He advocates celibacy and asceticism as conditions of success. As to the Salvation Army, etc., even those who most admire their self-denial, question the efficiency and wisdom of their methods and the probability of their ultimate and permanent success. And as to celibacy, Dr. Eli Smith, the hero of Syrian missions and one of the wisest men ever on the field of Oriental missions, emphatically advised young men to

go married to the mission field, and his crowning reason was that heathenism needed nothing more than the practical exhibition in the Christian home of what Christianity can do for the woman and wife, mother and daughter, and for the whole household life. Who dares to say in the light of history and experience, that it is wise to erect in India a celibate and ascetic order of ministers, as a normal Christian product, where the very fact of celibacy is a presumption against chastity! Mr. Caine may be a fair Parliamentarian, but he is not a safe umpirical critic of Indian missions. We prefer as a judicious and judicial observer some man like Sir Bartle Frere or the Viceroy Lord Lawrence, who has lived on the very ground and knows what he talks about.

Where Mr. Caine got his mathematics we cannot conjecture. He reports 62 English Baptist missionaries at work in India instead of 42, and makes the number to have doubled from 1880 to 1888; whereas it has only risen from 35 to 42, one-fifth increase. He reports the net increase in the Baptist churches in India for the year previous as *53 instead of 153*; and his eager eye does not discern that the *rate of progress* upon previous membership is *far in excess* of that of the whole Church of Christ in England during the same period, notwithstanding the far more numerous and mountainous obstacles that in this Gibraltar of heathenism confront the missionary. Mr. Caine tells us the net gain to native Baptist churches has been only 746 during the past eight years, but he does not say that during that time 3,830 converts were added to those churches. He makes 495 salaried workers to be in the employ of the Baptist missions instead of 300.

These are enough to show that this self-constituted critic is a very unsafe guide. We would not attribute "malice prepense" to this English member of Parliament, although it must be confessed that a letter to the secretary of the societies would have seemed the first impulse of a real friend of missions, lest inaccurate statements and unwarranted conclusions might be rashly put before the public. But, attributing to Mr. Caine only the best of motives, we are constrained to say that if he should in a speech in Parliament betray as little knowledge of the subject and as fallacious and superficial a course of argument, he would very soon become a carcase for the vultures to pick in pieces. We are reminded of Dr. Parr's witty retort to the student who proposed to write a book jointly with him: "If we should write a book and I should put in all I know and you *all you don't*, what a big book we would make!"

The following paragraph from the "British Weekly" may throw additional light on the matter of Mr. Caine's opposition: "The main points stand out quite distinctly. In the first place Mr. Caine, previous to his going to India was not a subscriber to either the Baptist or the London Missionary Society, a fact which shows that he was prejudiced against them. In the second place, before he went the friends of the Society were made aware that he intended to attack them. In the third place, a proposal was made by his friends that he should go out as a representative of the committee. In the fourth place, Mr. Caine, without submitting any of his grievances to the responsible authorities, rushed with them into print. The result has been, it is said, a temporary diminution of contributions, a result not to be wondered at when it is remembered how many are always seeking an excuse to escape from giving; but the real damage has fallen upon Mr. Caine himself, and if he wishes to know what opinion his countrymen have formed of him he has only to ascend a platform."—A. T. P.

A CORRESPONDENT who forgot to sign his communication thinks that the China Inland Mission may be made a means of awakening missionary enthusiasm and greatly extending the preaching of the good news in that interesting country. He suggests that it would be easy for every town of, say 10,000 inhabitants, to find 100 persons zealous for missions, who would give, in addition to their other offerings *one cent a day* for the support of a missionary in the China Inland; and that this amount might be collected weekly or,

monthly by the children, thus deepening their interest in the work. The persons giving weekly or monthly to the work would have their thoughts awakened and feel much more interest than in giving once a year and then forgetting all about it. The money thus given by members of different churches would draw them closer together, helping to answer our Lord's prayer for unity of heart. The sanction of the pastors would be needed and then there would be no difficulty. And then this famine in China is such a grand opportunity to show the spirit and value of the religion of Jesus. Succor sent from far-off lands, because our religion prompts and requires such offerings, would do more to recommend it than hundreds of missionaries could do.

We ought to do this work and give the missionaries on the ground hundreds of thousands for distribution. A penny a day will preserve life there. One dollar would, therefore, save a life for 100 days. By that time something will grow that may be eaten.

We are asked by this correspondent to send out a circular to subscribers, laying this matter before them and telling them what to do, and he feels sure that in response to such burning words thousands of dollars would go to the relief of the starving Chinese.

Such letters as this are not uncommon, but they overlook two important facts. First, there is no doubt that the true way to support missions is by gathering the mites systematically and constantly, and so aggregating millions. But the trouble is *the gathering.* It is easy to demonstrate that one cent a day given by a million people amounts in a year to $3,650,000, but the difficulty is to *get a million people to give* the cent a day, and to provide some way of *gathering such gifts.* If we could "*organize the littles*" the problem would be solved, but after 1,800 years of Christian history it is still an unsolved problem. A perfect system by which all church members may be reached, and small gifts regularly and systematically collected and distributed, will mark a much higher level of Christian life than we have ever yet attained. It demands not only a pastor, first of all in thorough sympathy with such plans, but a church membership imbued with a sense of their stewardship in the matter of property, conscientious in the habit of regularly setting aside the Lord's portion, and faithful in keeping it sacred and bringing it to His treasury. No such system can be perfectly carried out unless each member becomes his own collector, for no collectors can be found to undertake to gather all these little sums from so large a body of donors. The theory is perfect; the "BUT" lies in its practical working. The Women's Boards are doing more than all the other agencies together to work out this organization of the littles.

As to circulars and appeals, the editors and publishers of this REVIEW cannot undertake to issue urgent appeals for every needy and worthy cause. We regard it our province to present the facts and arguments of missions and leave them to make their own appeal. Every page of this REVIEW might be crowded with these special calls for help and lose their power by their frequency. We must set a rational limit to our province.—A. T. P.

AMONG other letters received by the editors is the following:

I am a subscriber to and a constant reader of your excellent REVIEW. It is worth its weight in gold to the cause. I write to ask can't you give us a series of pointed and arousing articles, on the subject of *Money, in its relations to the Kingdom of God, e. g.*, one on *God's Dependence on Money*, as the chief agency of evangelizing the world—not *absolute* dependence on it, of course, but His *voluntary* dependence on it—you understand; one on the demands of the age and times on the church for large and increased surrender of the Lord's money in saving the world; one on God's *ownership* of money and man a steward, and other articles bearing on the general subject. We need such articles from pens that can dissect all the main facts in the case. Just at this time, it seems to me, such a series is demanded. The church *must be aroused* to her responsibilities in the premises. Missions under God can only succeed by the use of *money.* You have shown us the calls of the nations; now wake us up on the means to answer these calls. The money question cannot be too elaborately brought

out in your pages and burnt into the minds of your readers. The church at large is fearfully derelict in her duty. Hence a stirring up of the whole subject of money would, it seems to me, be in the direct line of your mission. I should rejoice to see such a handling of the subject as you are able to give it. I trust you will see your way clear to gratify us along this line, and so help on the cause in one of its most, if not the most, essential plans and methods ordained.

The editors have long had this in mind, and our brother's appeal only brings our own seed-thought to ripeness. We propose a series of articles on the *ministry of money*. We believe this whole question needs a very serious and thorough examination, and we purpose to deal with the matter boldly and radically. It is manifest that money has never yet come to the front in the work of evangelization. The givers are either the few who give largely, or else the many who give sparingly and inadequately. But neither the rich nor the poor have yet learned practically the true doctrine of stewardship.

The American McAll Association.

THE sixth annual meeting of this association was held in Philadelphia, April 10th and 11th, and was one of remarkable interest. The outgrowth of the self-denying efforts of Miss Elizabeth Beach, who originated the movement and founded auxiliaries in various cities of the Union, the association has now become national, presided over by Mrs. Mariné J. Chase. The treasurer reported $30,795 sent to France during the fiscal year—an increase of $3,000 over the last year. The General Secretary reported 55,600 copies of publications—"Quarterly Record," leaflets, tracts, and pamphlets—issued during the year, and a widely increased publicity to the work through the secular and religious press. The Representative Secretary reported seven new Auxiliaries formed, a notable increase in the sympathy and co-operation of pastors, three new States taking up the work, enlarged membership, growing interest and larger contributions all along the line. An appeal was made for $500 to aid Mr. McAll in special work in connection with the coming Exposition in Paris, and the response, amid great enthusiasm, was $2,500.—J. M. S.

WE heartily indorse the words of the *Christian Intelligencer* concerning an enterprise that deserves recognition and support on the part of the Protestant Church.

For ten years the Rev. James A. O'Connor has been holding meetings in the Masonic Temple, Sixth avenue and Twenty-third street, for the instruction of Romanists in the truths of the Scriptures. He was once a priest in the Roman Church, and is thoroughly acquainted with the errors of that church in theory and practice and their disastrous results. He has exposed these errors with singular discretion, and has faithfully set over against them the revelations of the Word of God. Consequently there have been many conversions every year, including several priests. Last year two priests were sent by Mr. O'Connor to Princeton Seminary to prepare for the ministry. Mr. O'Connor is strongly recommended by Dr. Howard Crosby, and by Dr. MacArthur, of the Baptist Church, "as admirably qualified by his experience, as well as by his sound judgment, to preach Jesus to his former co-religionists." Other ministers speak with equal force in his favor. The mission has for some time felt the need of a building of its own, in which all the departments of the work can be housed, all the meetings held, and where priests leaving the Roman Church can find a temporary home. A suitable building in a convenient location can be bought for $30,000, of which $1,400 have been given already without solicitation. Contributions toward the purchase can be sent to Mrs. William Campbell, Treasurer, 36 West Eighteenth street, or the Rev. James A. O'Connor Secretary of the Board of Trustees, 60 Bible House, New York.—J. M. S.

WE have already commended to the notice of our readers *The Chinese Evangelist*, published both in English and Chinese. We are glad to note its appearance in magazine form as it begins its second year. The office is now 52 West 22d street, where its editors will welcome all interested in the Chinese work. Its English editor is the son of Dr. Happer, of the Christian College in Can-

ton, and this first number contains a fine photograph of the students now in that college, which we hope to reproduce in a future number of this REVIEW. The editor promises articles during the current year from several eminent writers who are specially fitted to interest us in the Chinese work. We feel that Mr. Happer deserves great praise for his heroic work in this field. There are 100,000 Chinese in this country; there are perhaps from eight to ten thousand in New York, Brooklyn and Jersey City alone. Of this number but a small fraction are under instruction in the schools. There is a large class, the "washers" in the laundries, who are anxious to learn, yet never go to the schools, for many of them are middle-aged and too proud to go where their ignorance and slowness expose them to the ridicule of the younger and smarter ones.

"We do not ask for any donations, but we do ask for dollars to be sent in payment for papers to be taken or sent to any Chinese laundry where there is a soul who has not heard of the glorious gospel, though living, perhaps, under the very droppings of the sanctuary. The Word is a living Word and powerful, and if one dollar can send an *Evangelist* to such a one twelve times a year, who can, perhaps, be reached in no other way, will any one grudge the expense?" —J. M. S.

WE are happy to announce that the Woman's Presbyterian Board of Missions of the Northwest has begun the preparation of a series of missionary maps. One on China is already published; one on India is in preparation, and maps of other countries are to follow. The maps are 4 by 5½ feet in size and mounted on cloth. Price $2.50 each. The price is very low, considering the size and excellence of the maps. The proceeds are all to go to the society which publishes them.

IF there be any class of workers that deserve commiseration, it is we poor editors. In an editorial career of more than forty years, we have had occasion to shed many tears of vexation over the "total depravity of types." In spite of plain copy, several proof-readings and "eternal vigilance," mistakes will creep into the printed page, and often they are inexplicable, and no amount of investigation suffices to bring to light the real culprit. Thus in the May number of this REVIEW that grand article by Prof. Leonard—The Marvels of Moravian Missions—must be spoiled by being transformed in the "Contents" to The Marvels of *Mormon* Missions! And, as if one such iniquity was not enough for the number, the "printer's devil," without a shadow of reason or authority, must slyly interpolate on page 393, at the top of the column, a *series of figures, representing years,* which have no business there, the years at the top of the previous page governing the entire columns on both pages.—J. M. S.

WE have received advance sheets of Volume I. of THE MISSIONARY YEAR BOOK which will be published in a few days by Fleming H. Revell of 12 Bible House, New York, simultaneously with its issue in London by the Religious Tract Society. The American portion of the work—over one-fourth of the whole—has been prepared by Dr. J. T. Gracey, which insures its being well done. In our next issue we will give further notice of it.

The Hebrew Messenger, edited by Prof. Julius Magath, Emory College, is welcomed to our list of exchanges, and we warmly commend it to the sympathy and aid of all who are interested in Hebrew mission work. The editor writes:

"*The Hebrew Messenger* is the only paper of the kind published in the South. I try to use all the time I can spare from my duties as a professor in Emory College to get Christian churches interested in the evangelization of Christ's own kinsmen according to the flesh."

It is a noble work and deserves the prayers and aid of all God's people.

VII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—Congo Baptist Mission. Another faithful workman Mr. Slade, has fallen. The cry is for reinforcements. Only three men to speak to hundreds of thousands willing to hear. Arthur Brooks, killed January 21 by natives, was the eleventh martyr of the East African Mission of the London Missionary Society.

—News reached Zanzibar January 17 of Arabs' attack on German station at Tugu, and of massacre of three missionaries. The Arabs, incensed at the danger to their infamous slave trade, are on the warpath, and threaten all missions.

—H. M. Stanley. It is very refreshing at last to get definite and trustworthy intelligence from this intrepid explorer, whose real name, it appears, was John Rowland. His letter from the Aruwimi River, dated August 28, 1888, lately received at London, is full both of tragic interest and heroism.

—Bishop Taylor asks for $4,000 for a special work, to be called a birthday gift. Richard Grant, treasurer of the Bishop's work, calls upon "all who favor self-supporting work to make a grand rally and make the old hero's heart leap for joy by making it $50,000, and he gives it a start by a gift of $5,000. The Transit and Building Fund Committee send 15 missionaries to share his labors and perils. And since May last the committee have sent ten missionaries to Chili, and still the call comes with much entreaty for more. The needs of the work in Chili, Brazil, and other South American States are even greater just now than in Africa Romanism, which in those countries is nothing more than heathenized Christianity, has reigned there for 300 years. The true light is just breaking in, and a powerful reaction in favor of liberty, intelligence and religion has commenced.

—Rev. E. F. Baldwin, who is laboring as an independent missionary in Mogador, Morocco, with a companion recently made a twenty-days' trip into a part of the country where Europeans have seldom gone. They went strictly according to Christ's instructions in Matt. x., without money, provisions or change of clothing, but lacked nothing by the way. They enjoyed unusual facilities for preaching to the people, and were even admitted to the mosques, and preached to the Mohammedan priests. A considerable number of converts have been gathered, but they suffer great persecution.

—Bishop Crowther arrived at Bonny on January 20. A week later he opened the new church of St. Stephen at that place. The new church is of iron, and was built (at the cost of the people themselves) to take the place of another which had become much damaged. It has sitting accommodation for 1,000 worshippers, but at the opening service no less than 2,000 managed to squeeze into the building, and the schoolroom and its grounds were thronged by thousands of spectators. All the chiefs but two of the Bonny district were present with their attendants. The service was conducted by the Bishop and his son, Archdeacon Crowther.

—*The London Missionary Chronicle* says: "The East African situation has during the last five years undergone complete change in consequence of German aggressions; and slowly, but surely, Great Britain is discovering that friendship with Germany is a costly article, and that German colonization schemes are inimical to British commerce and British missions."

—The Wesleyans report solid prosperity in the Mysore district. We quote from the *Harvest Field:* "We have reached and passed the first thousand in the church membership, a goal towards which we have been striving for a long time. The full number of members is now 1,103, being an increase during the year of 113. There has been no spasmodic outburst of revival power, but in most of the stations steady growth. The largest net increase has been in Mysore City, where 34 have been added to the church. In the boys' schools there is an increase of 426, and in the girls an increase of 329. Sunday-schools are growing satisfactorily. There have been 56 baptisms of adults from heatnenism, some of which are full of interest.

—Congo Balolo Mission. There was a large gathering at Exeter Hall lately to bid farewell to eight missionaries about to leave for Central Africa in connection with the new mission to the Balolo people, of whom there are about 10,000,000 in the valley of the Upper Congo. The mission is an extension of the Livingstone Inland Mission, founded in 1878, and now occupying and working a chain of seven stations from the coast to the Equator. These new recruits go out under the auspices of Dr. Guinness' East London Institute, and will reinforce the Livingstone Inland Mission, which, four years ago, was transferred to the management of the American Baptist Missionary Union. The enterprise now becomes undenominational, and appeals strongly to those to whom hard work, rather than a large salary, is an attraction. Fifteen hundred pounds has been subscribed for the new mission.

—Tripoli Occupied. At last Tripoli has been entered. The Lord has thus enabled us to occupy in some measure Algeria in 1881, Morocco in 1884, Tunis in 1885, Tripoli

in 1889. Mr. Michell, who has been working in Tunis, accompanied by Mr. Harding, who left England February 1, landed in Tripoli the 27th. Thus far they are getting on well. They find the people more bigoted than in Tunis. Beside the work they may be able to do in the city and neighborhood, they will be able to send some scriptures by the caravans leaving for the Soudan which, with the blessing of God, will spread the light around Lake Chad.

Burma.—Dr. A. T. Rose says many Karens are going over to the Burmese language and Buddhism. He baptized in January 20 Burmans. Sunday-schools in Rangoon sent $75 for the Hammerfest Chapel, Norway. The first copy for the new Sgau Karen Bible went into printers' hands in January.

China.—The "Chinese Exclusion Bill," passed by Congress has reacted in China to excite great hostility to Americans, and especially missionaries are suffering persecution. When Dr. S. Wells Williams arrived in Canton fifty years since, there was a death penalty for teaching foreigners the Chinese tongue, and there was but one convert in China. Now there are more than 35,000.

—The Missionary Union undertakes a new mission at Su-Chan, in Sz-Chuene. Rev. Wm. Upcraft and Geo. Warner, both of Minnesota, go to be supported by young men in Baptist churches of that State. Out of 50 Chinese seeking to enter Dr. Happer's Christian College, Canton, more than half had been in Chinese Sunday-schools in the United States.

—Increase at Foochow. At the last session of the Foochow Annual Conference, Bishop Fowler presiding, the total number of members reported was 2,320—an increase of 111; probationers, 1,346—an increase of 122; mission money raised, $411.46—an increase of $80.20; self-support, $1,030.31—an increase of $92.72; church building, $2,302.98—an increase of $1,341.98.

Cuba.—Bishop Whitaker, of the Protestant Episcopal church, has lately returned from Cuba, and speaks of the religious outlook on that island as follows: "There is a loud call for the gospel. People are ripe for missionary work and welcome all well-directed efforts. It is evident that the general sentiment has been, and still is, favorable to Episcopal services; but the church has been slow in supplying this demand, and hence the Baptists are conducting a very successful mission in Havana; and many hundreds, tired of the exactions of the Roman Catholic church, are welcoming the simpler and plainer service furnished by the Baptists. Considering Cuba as a field for Protestant work, it may be said the people desire Protestant services to that extent that no more hopeful ground for effort can be found anywhere."

England.—The amount of the drink bill for 1888 was some $625,000,000, or $15 for every man, woman and child in the United Kingdom.

—One of the notable men of Cambridge is Canon Christopher, who proclaims his interest in missions by annually entertaining a great company of representative men to breakfast. Among his guests this year (numbering 300 in all) was the Bishop of British Columbia, who made what is reported to have been "a very sturdy and inspiriting speech." His description of his first introduction to his Episcopal "palace" was very graphic. The "palace" was simply a wooden shanty without windows or roof, and the first thing he and his wife had to do was to nail strips of calico across the roof to keep out the moonlight.

—The S. P. G. report an increase of 28,601*l.* in the year 1888 over the income of 1887. This is made up of two donations of 25,296*l.* and 2,268*l.*, and an increase in the general income of 320*l.*

—The Universities' Mission has a missionary fleet on Lake Nyassa, consisting of the following: (1) The *Charles Jansen*, with two dingeys; (2) a larger boat, capable of carrying several persons; (3) still larger rowing craft, known as the consular boat; (4) a delta metal centre-board boat; and (5) the *Ousel* a centre-board sailing boat of galvanized steel.

France.—At the recent meeting of the McAll Association, held in Philadelphia, nearly $3,000 was raised as a special offering to pay for the two *Salles Evangelique*, Champ de Mars, where daily services are to be held, opposite the entrances to the Exposition grounds. Hundreds of thousands of strangers, visiting Paris, will be confronted by these Salles, at Porte Rapp and Place du Trocadiro.

Formosa.—The English Presbyterian church has appointed another ordained missionary (Mr. Ferguson) to the island of Formosa. The Rev. W. Campbell, F.R.G.S., who is returning, takes with him the gospel of Matthew in raised Romanized type, which he has prepared for the blind. As the blind are treated with respect in China, their influence may be used for much good, if taught to read the Scriptures; just as now their influence is very evil from mostly following the art of fortune-telling. Mr. Campbell is also taking a reprint of the Dutch gospel prepared by missionaries, who labored among the Malays in Formosa, some 200 years ago, when they were driven away. The Dutch are likely to recommence this mission.

—Rev. Dr. Mackay, of the Canadian Presb. Mission in Formosa, writes that there are now fifty churches, so arranged that all North Formosa is in a sense occupied, and that there are fifty-one native preachers who are the sharpest, brightest, most tal-

ented and learned class of men in North Formosa.

Iceland.—Rev. Geo. Bryce writes from Winnipeg, Jan. 17, that 58 members, all Icelandic converts, have been received to their first communion. At an aftermeeting 19 others professed faith.

India.—Ongole field alone has half as many members as in all Burma all under one pastor, Rev. I. E. Clough, D. D.

—The school which Pundita Ramabai will establish for high caste widows will be entirely secular, on account of the prejudices of the Hindus against Christianity. The medical work for women, fostered by Lady Dufferin during her residence in India, is now endowed to the extent of about $275,000. It has three objects: to train female physicians, to afford medical relief, and to secure a supply of trained nurses. Five lady doctors and a nurse have been obtained from England. About 200 young women are being educated in the medical colleges of India. There are 12 female hospitals and 15 aided dispensaries. Classes have been formed for the training of female nurses. Although the work is not ostensibly Christian, missions are indirectly benefited.

—More than 1,200 adults were baptized by members of the North India Conference of the M. E. Church during the past year. Alluding to this at the recent conference Rev. C. A. C. Janvier assigned the following as some of the reasons why this success was granted: 1. Special and systematic efforts are made to reach the lower castes. 2. Large and speedy results are prayed and looked for as a necessary consequence of the presence of the Holy Spirit.

—Assam ranks tenth in territory and eleventh in population among the provinces of India. 2,424 schools in Assam have 63,997 male pupils, and only 4,626 females. These are less than ten per cent. of the population of school age.

—In the northwest of India and of Oude, missionary physicians are coming prominently into notice. Nearly 72,000 cases were treated at eleven missionary dispensaries, and 11,000 women sought relief at Mrs. Wilson's dispensary at Agra; 18,850 women and children were treated at the Thomas dispensary at Agra. The women doctors in charge successfully performed some very important surgical operations.

—The British Government and Buddhism. As a rule, Great Britain has not illustrated the teachings of the gospel in India. In Ceylon matters seem to have been going in about the same way. There the British some time ago became the patrons of Buddhism, as the Government assumed the responsibility of maintaining Buddhist worship. It turned over to Buddhist priests the revenues of hundreds of thousands of acres of public land. Because in this way it has made those priests in many cases unfit for their office by their idleness, if not their sensuality, the native population of Ceylon now unites with the Church of England in demanding a dissolution of the existing partnership between the British government and Buddhism. The sooner this is done the better.

—Mr. W. S. Caine, M. P., writes thus to a number of influential English newspapers concerning his recent investigations at Lucknow: "An opium sot is the most hopeless of all drunkards—once he is well into the clutches of this fiend, everything gives way to its fierce promptings. He only works to get more money for opium. Wife, children, and home are all sacrificed to this horrible lust. The receipts of the government of the North-West Provinces and Oude from opium, bhang, and other intoxicating drugs is no less than £67,000, and is on the increase. It will give your readers some idea of the way in which this horrible traffic in intoxicants is being stimulated, if I give the average revenue for the North-West Provinces and Oude from all intoxicants for the three years 1878–79–80, as compared with 1885–6–7. In the former case, its yearly average was £284,000, in the latter it had run up to £546,000, showing a *doubled consumption* within seven years. Every day I spend in India brings fresh proof that the government are stimulating the sale of intoxicants to the very verge of decency, for the sake of the cheaply collected and rapidly increasing revenue which it furnishes."

Indians.—Twelve years since the Modocs were savages. Now they are industrious farmers, and half of them confessing Christians. The *Rocky Mountain Christian Advocate* says: "While the Dakota Indians were savages it cost the Government $1,848,000 to take care of them seven years. The cost after their conversion for the same length of time was $120,000, a difference of $1,728,000 in favor of Christianity."

Jerusalem.—The city is growing rapidly and improving in appearance. The Rothschilds have completed a new hospital. Near is a new Abyssinian church. The Russians have erected a new church, consulate, and lodging-house for pilgrims of the orthodox faith. Near to the Russian Buildings is the "German House," for German Roman Catholics, from whose top the German and the papal flags float side by side. The Russians have also built a high tower on the summit of the Mount of Olives, from which can be seen the Mediterranean and the Dead Sea.

Japan.—According to a Japanese editor the Protestant churches have grown from 38 to 151, and the members from 3,700 to 11,600 in the last three years.

Dr. Duane B. Simmons died in Tokio, Feb. 10. He went out as a medical missionary of the Reformed Dutch church, 1859; after the

restoration of 1868 he became Government Medical Director and organized the first hospital service.

—The Empress has established a college for women, to be superintended by a committee of foreign ladies. Two are Americans, two English, and the other two French and German respectively.

Madagascar.—After 15 years' labor the printing of the Malagase bible is complete.

Mexico.—Progress in Mexico, thinks Dr. J. Milton Greene, is marked not so much by statistics, as by the changing attitude of the people toward the Protestant missionaries. Sixteen years ago the printing-offices of the city could not be induced to print copies of the Decalogue. Now thousands of pages of religious literature are issued yearly. So, too, the drift of the popular mind is shown by the lessening respect for, and fear of, the priesthood, and by the greatly diminished attendance at the idolatrous feasts.

Scotland.—The Sum Total of our National Drink Bill is this year a little larger than it was last, but, considering the increase of our population, the average expenditure per person is less. The amount is portentious—£124,603,939—which gives £3 6s. 10d. for every man, woman, and child in the kingdom.—*Church of Scotland Monthly.*

South America.—In Ecuador none but Roman Catholics are allowed to preach to the people. The Custon-houses are watched by the Jesuits to prevent the importation of Bibles and other prohibited books. Persons who do not confess to the priests are objects of popular hatred and violence.

Sweden.—A mission house for Laplanders has been founded in North Sweden by Empress Eugenie, the noble giver.

Thibet is the only known country on earth not open to missions. It has an area of 750,000 square miles, about as large as all the territory in the United States east of the Mississippi River. The greatest length from east to west is 1,500 miles, and the population is estimated at 8,000,000. It is the stronghold of Buddhism. Lhassa, the capital, is the "Rome" of the Buddhists, and the Dalai Lama is the Buddhist pope. He is supreme in both temporal and spiritual things. One monastry has about 5,000 Buddhist priests, and there are about 60,000 in the country. Thibet is virgin soil for missions. The country is tributary to China.—*Baptist Miss.*

—The Roman Catholic missions in Thibet have been broken up by the violence of the natives. The *Missions Catholiques*, of Lyons, states that the stations have been utterly destroyed, except one establishment, which is on the Chinese side of the great Thibetan declivity. Last autumn the mission houses and buildings were one by one burned or thrown down; the houses of the congregations met with the same fate, and priests and people were hunted out of the town. No massacres took place. The persecution began in June and continued until October, when it ceased, because there was nothing more to destroy, and all those who would not apostatize were in flight. The acts of violence took place under the eyes of the Chinese authorities, who did nothing to punish the offenders.—*The Missionary.*

Turkey.—Minister Strauss, at Constantinople, has rendered another useful service to the American missionaries in the Turkish empire. The local authorities closed the mission school at Istubigo, in the province of Beirut, and other officials elsewhere were about to follow their example, but Mr. Strauss at once secured from the Grand Vizier at Constantinople an order to the governors-general of the provinces of Beirut and Damascus to reopen the school, which had been closed, and not to interfere in any manner with any American schools. This is the more satisfactory because one reason given for the closing of the school was the fact that the managers refused to reject Mohammedan children applying for admission. This refusal was maintained firmly and, in spite of it, the desired support of the Constantinople authorities was granted. Good sense and tact are as important to a diplomatist, and often are equally effective, as support by a military or naval force.—*Congregationalist.*

United States.—Women's Organizations. There are in this country 48 national societies of women, with a direct membership of 500,000. The largest is the W. C. T. U., with 210,000. Then follow the missionary, peace, suffrage, philanthropic and educational organizations. Twelve of these have joined with the National Council, formed to unite all the women societies into one great league.

—The following act of Christian comity on the part of the Protestant Episcopal Church Missionary Society, passed January 29th, will commend itself to our readers:

"*Resolved*, That in sending missionaries to Brazil it is our purpose to occupy such points as are not now under the care of any other Protestant missionaries."

—Zenana Work. The Church of Scotland Ladies' Association for Foreign Missions, including zenana work, has just completed its 50th year. The income of the society has shown a considerable increase on the previous year, and the committee have never presented a more hopeful report.

—At a late gathering in the Mildmay Conference Hall, the Church of England Zenana Missionary Society bade "God-speed" to nineteen ladies who will shortly be aiding in the noble work of the society among the women of India and China.

—The Committee of the Church of England Zenana Society reported at their annual meeting a year of blessed work. One hundred missionaries, aided by assistant missionaries, Bible-women and native teachers, had labored earnestly among heathen and Mohammedans.

Ninety-four per cent. of all the rum manufactured in the United States is made within five miles of Boston State house, and nearly all the liquor exported from this country to Africa is shipped from the port of Boston.

—Said a heathen to a missionary, "There must be something in your religion which makes you come all the way out here to tell us of it. I am sure I would not go so far to tell you of mine."

—Last year's imports from Japan into the United States were nearly $16,000,000 in value—more than the purchases of any other nation. As these goods were largely of a character especially attractive to American women, the question arises as to their corresponding interest in the women of Japan. It is computed that conversions among Japanese women number forty per cent. more, according to population, than among women of other countries. A call comes from a society of women near Tokio for a missionary twice a week to teach them fancy work and the Bible, which is an advance on earlier requests. The tendency in Japan is toward a nominal rather than a spiritual Christianity, so, to fully establish evangelical Christianity, the Rev. Mr. Lloyd pleads for "mighty and intense efforts for the next few years on the part of those who hold to the pure Gospel of Jesus Christ."

With a Joss-house and a Buddhist temple in New York the old cry of "heathen at home" sounds with a new force. The 3,200 student volunteers are no less needed to carry the pure gospel into the strongholds of heathendom before these errors and superstitions spread further.

—"High missionary authorities affirm that, especially during the past twenty years, foreign fields have witnessed more converts, in proportion to the efforts put forth, than the home fields. Christianity has been established in more than fifty islands of the Pacific. Among the most remarkable instances are the Fiji Islanders, 90,000 of whom gather regularly for Christian worship. Madagascar was almost wholly a savage nation twenty years ago, while at present its queen, with 20,000 of her subjects, are professing Christians. There are over 100 Christian congregations on the western coast of Africa, and in Sierra Leone over 50,000 Africans profess Christ. The slave trade, bad as it is in the interior, has been suppressed along 2,000 miles of sea coast. In China, missions are in operation in forty walled cities and 360 villages."—*Selected.*

—Since the organization of the Children's Aid Society, it has picked up out of the street 85,000 boys, given them wholesome moral training, and found homes for them, mostly in the country, where they acquired habits of industry, economy, and self-supporting thrift. Many a man of intelligence and upright character will look back in mature years to this agency with profound gratitude for his life of prosperity and usefulness.

—The Protestant Churches of the United States contribute annually $11,250,000 for foreign missions, and, according to Dion Boucicault, "more than $200,000,000 are paid every year by the American people for their theatrical entertainment"—nearly $18 to support the theater for one given to send the gospel to heathen nations, and yet there are those who declaim against the cost of foreign missions.

—College students. The colleges never had so many professing church members in them as at present. Yale in 1795 had but four or five students who were church members; to-day nearly one-half hold such membership. Princeton in 1813 had but two or three openly professing the Christian faith; to-day about one-half, and among them the best scholars. In Williams College 147 out of 248, and in Amherst 233 out of 352, are members of churches. Out of a total of 2,493 students, in 24 colleges, there are 1,782 church members; engaged in systematic Bible study, 2,009; 106 creditable conversions the past year; and 377 intending to enter the ministry.

—Am. Sunday-school Union. From March 1 to September 1, 1888, its missionaries in the Northwest established 434 new schools, and aided 943 old schools, where 5,023 teachers are now giving Bible instruction to 50,238 scholars.

—The Pope has ordered Roman Catholics in all parts of the world to maintain an increasing agitation in favor of the restoration of his temporal power. It is stated that the raising of 500 recruits by Cardinal Lavigerie for the suppression of the slave trade in Africa, is a pretext for the restoration of the Pontifical Zouaves.

—The great reason why the mission churches on the continent of Europe do not become self-supporting is the emigration to America, which takes away their best young men. This weakens them, but strengthens the churches in this country.

—Freedmen. Within a few weeks two gifts amounting to $26,000 have been made to the people under care of the Presbyterian Board for Freedmen, the gift of Rev. Wm. M. Hargrave, a colored man of Louisville, Ky., is especially worthy of mention. He was born a slave, was freed during the war, and has, by simple industry and economy, gathered a little property. At the age of 70 he makes it over to the Knox church (colored) in the shape of a building for purposes of worship, worth $10,000, after having given the use of it to the church for ten years, rent free. Comparatively speaking, this is one of the noblest and largest benefactions of modern times.

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